

occupied by Longstreet's troops, and heard war-stories of those who were in the city during the long struggle. Reconstruction was favorably progressing. The old Bourbonism, passed into a small minority, and is heavily discounted, as a relic of an effete institution; but the caste question is likely to wait long for its final solution. Everybody says the negro is rapidly improving, and that this is true of all classes, in respect to temperance and general morals, etc.

Miscellaneous.

LETTER FROM NEW YORK.

BY REV. R. WHEATLEY, D. D.

BOSTONIANS IN WASHINGTON.

THE General Conference of the Evangelical Alliance, held in the Congressional Church, Washington, D. C., Dec. 7 to 9, is already an old story. But although a comparatively old story in an intensely feverish and stirring age, when every morning brings fresh and exciting matter to the attention of newspaper readers, the record of that session's proceedings will be read with renewed interest when the volume recording them is given to the public. The modesty of Bostonian readers and correspondents of ZION'S HERALD doubtless prevents them from saying all that ought to be said in praise of their deliverances on that occasion. One correspondent, who was silent then, may speak now. In breadth, depth, lucidity and power of thought and expression, each and all did ample honor to the modern Athens. They are worthy descendants of that notable class of New England settlers who, as Orestes A. Brownson said, brought with them to these shores "the dissidence of dissent, and the protestantism of Protestants." This characterization was unquestionably just, so far as the minority is concerned. Every man thought for himself, exercised the right and duty of private judgment in his search for right and truth, and endeavored to arrive at settled conclusions on all subjects. The result was a philosophic and religious diversity as marked as that of their faces, while the real spiritual life within them was unitary as that of the physical which animated their bodies.

DR. DORCHESTER ON CITY PERIL.

Drs. Worcester, Baldwin, and Rogers (the last ought to be a Doctor, if he isn't one); many less worthy wear the title) investigate, deliberate, decide, and speak, each for himself; and in speaking for himself each speaks for a multitude who have followed on the same or contrary tracks. Whether the whole of Dr. Worcester's essay on "The City as a Peril," will be published in his forthcoming volume on "Christianity in the United States from the First Settlement to the Present Time," we do not know. It is undoubtedly worthy of it. Some portions were omitted in the reading, lest he should infringe on fields committed to the exploration of other essayists. This excellent precedent was not always followed. Possibly the speakers thought there was sufficient room in each field for more than one investigator. However, if orators on such occasions do occasionally cross the lines of their respective stadia, it is no more than what the prismatic colors are wont to do. The blending gives the pure white light.

The simple truth is what Dr. Worcester sought to present. Indications, such as the patronage of bruiser Sullivan by Mayor O'Brien and the Prince of Wales, are significant. Both in Boston and in London there are perils from the brutal savagery of depraved and dangerous men; perils more dangerous, it is thought, in Boston than in London, because the majority of its inhabitants are of foreign parentage, while in London only 13.5 per cent. of the people were born outside the British Isles. The very heterogeneity of the American people, as at present composed, is probably an element of hope. Sixty-five different languages are spoken in the city of New York, possibly in Boston. History shows that those who converse in them do not readily combine. The race antipathies, the different educations, the divergent aspirations of Celt, Saxon, Slav, Magyar, and Finn, are a weltering mud through which the steady purpose to spread Scriptural holiness will force its way, and in forcing its way assimilate all and assign each to its proper place in the body politic. Dr. McPherson of Chicago quoted Victor Hugo's statement that cities are like sewers—the receptacles of the exhausts of humanity—with approval. This is doubtless partly true; but it is also true, as shown by the applied chemistry of European cities, that even the sewage may be converted into the means of increased fertility to fields and gardens. God, through His Word and Spirit, works grander miracles in the realm of mind than man possibly can in that of nature. Something of such reasoning must have been in the mind of Dr. Worcester when, amid the applause of the auditory, he closed with the advice to "capture and hold the cities."

DR. BALDWIN AND THE CHINESE.

Dr. Baldwin's sympathies are always with the "under dog in the fight," as a bishop is wont to designate the party that is getting the worst of the conflict. It would only be right to modify this statement by adding the qualification—if the prostrate canine have the right on his side! Many a cur that receives a whipping rightly deserves it. But the Chinaman does not deserve the remorseless whipping received at the hands of "feller-citizens" who are neither of Boston nor American birth and breeding. Practically these latter are Anarchists, even though they never heard the devil's gospel according to Convict Most. Restriction of immigration ought to have begun at Sandy Hook instead of the Golden Gate, Dr. Baldwin says. And he is right. The Chinese are more desirable accretions to the body politic than Anarchists of any name. But neither Chinese nor Anarchists seem capable of real assimilation—of passing as recreations into the national organism; or if they are, it is at such cost of vital force that severe and prolonged dyspepsia is pretty sure to follow. Dyspepsia is often known as the "blues," and the Chinese and Anarchists together have brought on a worse fit of this complaint than even the speakers at the Conference were willing to admit. Both classes need the Gospel, but there are lots of kindly-disposed Americans who would rather take, or would prefer sending to taking, the Gospel (them).

MR. E. H. ROGERS.

Not the least respectfully and thoughtfully heard by that vast concourse of representative men and women from every part of Anglo-Saxon Christendom was Mr. E. H. Rogers, of Chelsea, Mass., a member of the Methodist Episcopal Church of which Dr. Worcester is pastor. Introduced as a practical workingman (alas! only of the saving remnant), he revealed a breadth of thought and force of reason that commanded universal respect. Not many, perhaps, would or could endorse

his Scriptural hermeneutics, but would arrive at his goal by another route through the same territory. He had evidently studied political economy, and in one of its familiar aphorisms: "Labor cost is the measure of price," stated the real difficulty in respect of profits and wages. If, as he says, human labor cannot be treated as a commodity, it is because those who decline thus to treat it are governed by a higher law than that of the modern political economy of material facts. Even prominent Christian men in New York, much more the mere secularists, are known to assert that either manual or mental labor is entitled to no greater rewards than what it can obtain by competition in the open market. Necessity, says Mr. Rogers, compels workmen to accept what is essential to their condition—wages that will enable the worker to subsist. The iron law of supply and demand inevitably reduces wages to the lowest minimum on which the worker can maintain his efficiency—and that without making any provision for the reproduction of his species. Single under-sell married men in the labor market, and thus break down the family. Machine power equal to that of one man costs only thirty-five cents per diem in Massachusetts to-day. Labor is competing with dummies rather than with Chinamen. Let it compete. Let the dummies produce all they can. Such competition cheapens prices while it increases the sum of human comfort. The purchasing power of wages is of more consequence than the nominal amount. Five hundred years ago four cents a day were high wages in England, and less than twenty-five years ago four hundred dollars a day in Spain would have purchased as much in the moribund Confederacy as those four cents used to do in the mother country.

SINGLY Eloquent and able, theoretic and

withal somewhat mystical, Mr. Rogers is certainly right in looking for the solution of all difficulties in the teachings of the Holy Scriptures, and particularly in the Sermon on the Mount. Wines' "Commentaries on the Hebrew Laws" is one of his studies. The spirit of those laws, expanding and brightening through consecutive dispensations until it shone with meridian splendor in the Light that lighteth every man that cometh into the world, must be applied to all the relations of life in order to ease pressure, relieve friction, and facilitate felicitous motion.

SIGNS OF THE TIMES.

Not the least auspicious among the signs of the times is the disposition of George, of McGlynn, of W. T. Crossdale, and of many others called cranks, because of their devotion to single ideas, to seek the solution of all enigmas by the application of pure Christian ethics. The statement does not imply endorsement of anything they say or do, except of this single avowed practice. Whether they do apply Christian ethics in the wisest way possible, is matter on which opinions may differ; on the propriety of application there is no room for variance.

METHODISM ACTIVE.

New York, like Boston, is soon to have a Methodist Episcopal Social Union. It ought to have had one fifty years ago. The presiding elder of the New York District is responsible for the statement that this year's collections in aid of the New York City Church Extension and Missionary Society are eleven thousand dollars more than they were last year. So true is it that "God builds His workmen, but carries on His work." Phenomena are fleeting, but the basis of phenomena is permanent. The Church of our Saviour (Methodist Episcopal), 109th St. and Madison Avenue, greatly needs, and is to have, a church edifice. Hitherto it has worshipped in the chapel. The new West Harlem Church—free, except as seats are assigned to permanent attendants—is crowded. Another church is needed in that section of the city.

Even yesterday past growth hoary,
Allied to traditions of old,
Partaking the gloom and the glory
The cycles uncounted have held.
And the New Year, with breathless to-morrows,
With raptures and tremblings and sighs,
Defends and disasters and sorrows,
Has Eden's lost youth in our eyes.
—Margaret E. Sangster.

THE SCRIPTURAL IDEA OF A CALL TO THE MINISTRY.

BY REV. T. F. FROST.

[Concluded.]

THUS far it appears that the Scriptures represent a call to the ministry as divine, personal, clear, and imperative. Now what does the Bible teach concerning the way in which the call may be expected to come? Very likely careful study of the Word will lead to the conclusion that the call may be expected to come in the unexpected way. God's thoughts are not our thoughts, neither are His ways our ways. For as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. He moves through these higher ways and thoughts, and out of them calls men to the ministries of His kingdom. He makes those calls to be understood by loyal subjects, but the ways in which they come are legion. Moses beholds a flaming bush; Samuel hears a voice in the night; Elisha receives a mantle tossed from an ascending chariot; Matthias is called to the apostleship by lot; Saul is blinded by a lightning flash, and then accosted by a voice from the right hand of the Majesty on high. But the right hand of the Majesty in the sensuous sphere is past. Men have learned that the mind has a keener vision than the eye, the soul a quicker hearing for celestial sounds than the ear. A call to God's service can no longer be tested by such a token as a bowl of water squeezed from a fleece. A decision must now be reached by spiritual tests. Jesus called the twelve and the seventy by word of mouth. Upon His departure He said to the ministry of His day, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. . . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. . . . He shall testify of Me. . . . He will guide you into all truth." Since the departure of Jesus, His work on earth has been inspired and directed by the Holy Spirit. As in the old time holy men of God spoke the word of prophecy as they were moved by the Holy Ghost, so under the new dispensation of grace, men of God are moved to preach the Gospel by the same Spirit.

When we trace the growth and development

of the church through the apostolic age, we observe that God set men to special work in the church, making some apostles, others prophets, and others teachers; and that it was the Holy Ghost who made this division of labor and called the men to their respective places in the ranks. When prophets arose in the church in Jerusalem, one stood up and signified by the Spirit what was to take place in the future. When prophets and teachers in the church at Antioch ministered to the Lord and observed a fast, the Spirit said, "Separate Me Barnabas and Saul for the work whereunto I have called them." Throughout that period in the history of the church which is covered by the inspired record, the Holy Spirit indicates who are to be the messengers of revealed truth. There is no intimation that the order thus established is ever to be changed. But while the Spirit makes His call to be clear and imperative to every submissive subject, He has revealed no stereotyped method of issuing His mandates. How the Spirit did call one person to the ministry many a man can relate, but how He will call the next minister no mortal can predict.

The next thing to be considered is the character of the work to which the minister is called. Two points are made specially prominent in the Scriptures. He is called to teach. This injunction is twice given in the original commission of the Lord Jesus: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all that whatsoever I have commanded you." The apostles faithfully observed their instructions, for the records state that daily in the temple and in every house they "ceased not to teach." Paul declared that he was appointed "a teacher of the Gentiles." He instructed Timothy that the servant of the Lord must be "apt to teach," and urged the young minister to "command and teach," and, again, to "teach and exhort."

The second and chief element of the work of the ministry is preaching. The New Testament contains so much on this point that full quotation would be wearisome and useless. The Spirit calls men to preach the kingdom of God, to preach the Word, to preach Jesus Christ, and when He would include the entire burden of the message in a single word, to preach the Gospel. The disciple, like his Master, may illuminate and enforce the truths of the Gospel by illustrations drawn from any field of knowledge, but if it is any part of the work embraced in the preacher's call to make his hearers historians, scientists, or political economists, either the Holy Spirit must have neglected to mention the fact to the inspired writers, or they must have forgotten to record it. According to the Scriptural idea, the minister of the Gospel is called to preach the Gospel only, and to preach it in the way best adapted to induce the unsaved to become children of God, and to feed the flock of Christ unto growth in grace, strength, and maturity in Christian character.

Thus preaching and teaching are represented as the cardinal elements of ministerial work. Coincident, if not indeed co-ordinate, with these, the Bible exalts another duty to an unquestioned place among the characteristic honors and requirements of the holy calling. The word of the Lord comes to the young preacher, saying, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." The preacher who has not been called to be a holy example, was never called of God.

Still another phase of the Scriptural idea of a call to the ministry should be considered. The Scriptures furnish several tests which any preacher may apply, and thus satisfy himself concerning the reality of his call. One of these tests may be sought in the convictions of the church. The bearing of Scripture teaching upon this point can be no better expressed than in the words of Bishop Simpson: "God called Bezaleel and Aholiab to work on His tabernacle, and filled them with the spirit of wisdom; but they were not authorized to commence the work until God informed Moses that He had called them. Joshua was called and anointed with the Holy Spirit to lead Israel, but the call was also revealed to Moses, and he laid his hands upon him. When God's voice of prophecy reached Samuel, it was a new experience. He thought Eli called him; and the second and the third time he arose and ran. Then Eli perceived it was the Lord, and said to Samuel, 'Answer. Speak, Lord, for thy servant heareth.' Through Eli's voice Samuel learned God's call, and he doubted never after. God called Saul, and He sent Samuel to anoint him, when he would have hidden himself among the people. He called David from the sheepcote, but Samuel poured the anointing oil upon his head. The disciples generally were called audibly by Christ, the Head of the church; but Paul received his message, not only from the lips of Jesus, but through Ananias as well. Timothy received a gift from God, but his call was partly through the laying-on of the hands of Paul and of the presbytery." By legitimate inference from all this it may be maintained that when our Lord calls a person to the ministry, He sooner or later reveals the fact to His church; or that, if there be no direct revelation, the church possesses a spiritual instinct which detects the genuine call, and unmarks the error of that preacher whose commission bears not the seal of the Holy Spirit.

Another test is the consciousness of the Divine presence in the work. "Lo! I am with you always, even unto the end of the world," was uttered with a peculiar significance. "Filled with the Holy Ghost," so often written of the preacher in the act of preaching, means Immanuel in armor, God with him, inditing, approving, projecting, clinching and sealing the spoken word. Certainty of the Saviour's presence in the delivery of the Gospel message, is both the supreme triumph of Christian consciousness and proof of a call to the ministry.

A third test is fruitfulness. There are no sterile plants in a divinely-called ministry. An aged clergyman of New England is said to have confessed that he had preached fifty years without the knowledge that a single soul had been converted through his efforts. Was the man never called of God, or did he tempt the Almighty with fifty years of faithless service? The Lord has affirmed concerning His word: "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Jesus exclaims to His disciples, "I have chosen you and ordained you, that

ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." These declarations are a part of the fundamental law of the Christian Church. They are articles in the bills of rights and privileges granted of Heaven to its accredited ministers. It is the constitutional right of the person called of God to proclaim His word to stand before the throne of grace, and, in Christ's name, claim fruits as the authentication of his commission.

What shall be able to daunt that preacher who has at his back the recognition of his authority by the church, by his side the King of kings, and in his hand the pledge that souls shall be given him as the seals of his ministry? Surely, the gates of hell shall not prevail against that man.

Oh, awake in thy chambers, ye bells everywhere!
Overtune, oh, ye goblets, and empty in air!
All the music that swells to your resonant brims,
Till ye throb like our hearts, and it blends with our hymns.
—Benj. F. Taylor.

A DUPLICATE CONFERENCE.

BY BISHOP W. F. MALLALIEU.

IF two Annual Conferences of the Methodist Episcopal Church cover the same territory, one must be the duplicate of the other, since a two-fold work covers the same space. The Alabama Conference covers the entire State of Alabama. The Central Alabama Conference also covers the entire State of Alabama. One, the first, is white; the second is colored—not black, not negro, for many of these men are more white than black, more Caucasian than negro. Both Conferences met this year in Birmingham, the wonderful iron town of the South. Twenty-five years ago, possibly thirty, and the whole settlement consisted of a blacksmith shop and three log cabins; now we have here forty or fifty thousand of the most earnest and busy people to be found on the continent. There are push and recklessness enough here to satisfy the most visionary western pioneer that ever staked out a city on the plains or prairies.

It is a good plan to hold both Conferences here at this business center in successive weeks. It helps to attract public attention, though the daily papers here are, as elsewhere, more interested in reporting local shows, and baseball games, and cheap theatres, than they are in reporting religious meetings, especially if the meetings are those of the Methodist Church.

Holding two Conferences, as these have been held, has secured the attendance of an unusual number of General Conference officers. We have not had too frequent visits from them heretofore, and especially is this the case when the places selected for the seat of the Conference have been far distant from railroad communications. Here we have been blessed with the presence of the genial, active, and earnest Dr. T. C. Carter, editor of the *Methodist Advocate* at Chattanooga, which for several years he has made live in spite of all difficulties and oppositions. He leads his delegation to the next General Conference. He is always cordially welcomed to all the Southern Conferences, whatever the color. He preaches with clearness and vigor. Dr. Vincent is here. He has addressed the Conference, preached the afternoon sermon on Sunday to a greatly delighted audience, and has also given "That Boy's Sister" in our white church, and "That Boy" in our colored church, as usual capturing his crowd, and filling their heads and hearts with good things. Dr. Cranston, senior Book Agent of the Western Book Concern, has also been with us. The Doctor feels well. His Concern is out of debt and able to lend the New York Concern \$100,000 to purchase their new property. Out of debt means that the Concern has money enough to pay the last cent if the bond-holding creditors would only consent to take their pay. Dr. Cranston preaches with power and night plainness of speech. The Sunday night service at the first M. E. Church was his, and he made it memorable for the dispensation of red-hot-gospel truth. In his addresses to the Conference he is eminently plain and practical in all his business statements, and yet he manages somehow to work a good deal of gospel and religious exhortation in with his facts, figures and balance sheets, and debt-collecting speeches.

Dr. W. A. Spencer, the assistant corresponding secretary of the Church Extension Society, has been present at both Conferences. He extends the church both ways, first by helping to build new churches through the instrumentality of the Society he represents, and secondly by getting people converted to fill the churches. He was present at the opening of the Central Alabama Conference and led the singing. One hymn did not do; and a half dozen, with the chorus repeated fifty times, failed to satisfy. How he did sing, "Swing low, sweet chariot," and "When the general roll is called, I'll be there," and how the colored brothers, born with the gift of song, and possessed of voices that are wonderful for power and sometimes sweetness, did sing! It seemed one while as if angels were hovering round, glad to join in the holy song. At night Dr. Spencer spoke on Church Extension, and wound up with an altar service that will never be forgotten. He had things all his own way, and the glory of the Lord filled the place.

But how about the personnel of the Conference? Well, this and more. They are a fine, noble-looking body of men. They have the appearance of gentlemen. They are neatly dressed; clean linen is universal; and they are not in the habit of carrying their hands in their trousers' pockets. The business of the Conference is carried forward with just as much regard to good order and correctness, and with despatch, as in any of the best-regulated Conferences of the North. The secretaries are models of promptness and exactness; they know their business, and attend to it thoroughly.

These men are obliged to live on very small salaries, some of them on less than \$100 for the whole year; and yet they do not murmur, and no man at the close of the Conference was seen with downcast eyes complaining of his hard appointment. They have the souls of heroes, and they are grand illustrations of the self-sacrifice and self-denial that have made the old-time preachers of Methodism the mark of the world's admiration. The friends of the colored man in the North who have put their money into the enterprises of the church

in the South, may rest assured that the money has not been wasted. The bread cast upon the waters is being gathered. These Conferences, whether white or black, are an immeasurable blessing to the South. The Methodist Episcopal Church has done, and is doing, a grand and glorious work all over this section. It is a work of patriotism, philanthropy and religion. All she needs to do is to pour in the men and money and scatter wide the precious seed, and God will give the increase.

ART NOTES.

—The Corcoran Art Gallery at Washington is to receive an addition in the shape of a picture, by Becker, of Pope Julius II, gazing upon the Apollo Belvedere with Vittoria Colonna, Raphael, Michael Angelo, and other personages of the period grouped about him. The picture is seven feet long and contains twelve figures. —*Magazine of Art.*

—Munkacsy's "Last Day of a Condemned Man" is on exhibition at the Haseltine Gallery, New York. It is one of the most interesting of his works, and the technique shows him at his best and simplest, partly because the bituminous element has not yet been made over-prominent by time. The condemned man sits at the right, behind a table covered by a white cloth. His wife is weeping with her face against the wall, and his child looks on in bewilderment. A soldier stands near, and the curious mob has entered the murderer's dungeon to gaze upon him. The different types of workmen, the baker's boy, the girl on her way to market, are placed in strong artistic contrast with the tragic side of the composition; but in this case Munkacsy's splendidly conceived mob does not overshadow the central interest. —*Ibid.*

—Sketch little bits; study breadth of effect; sketch boldly and with decision—if possible without erasure. These are golden rules to the student in water-color sketching from nature. . . . In sketching from nature in water-colors, charcoal will be found very useful for first, slight, rapid indication of masses. The most useful colors are: Yellow ochre, gamboge, raw sienna, burnt sienna, light red, vermilion, madder lake, French blue or cobalt, indigo, olive green, Hooker's green, sepia, Van Dyke brown, Payne's gray. —*Art Amateur.*

As the wild air stirs and sways
The tree-swing cradle of a child,
So the breath of these rude days
Shall sweep the year;—be calm and mild,
Trembling hours; the will arise
With new love within her eyes.
—Percy Bysshe Shelley.

SOUTHERN CALIFORNIA NOTES.

BY REV. J. L. LIVERY.

IT is not saying too much to affirm that the eyes of the northern and eastern portions of our country are fixed upon Southern California with an interest never before felt. The severity of our northern winters, the wide prevalence and fatality among us of the various forms of catarrhal and pulmonary diseases, have prepared the way for any practicable mode of escape from the infelicities of climate from which so many suffer so much. The recent popular excursions to the Pacific coast, which have become so thoroughly systematized, have supplied the desideratum, and have put within the reach of nearly all an easy and economical escape from the frigid and variable austerities which have become the dread of the diseased and the aged. They have made us acquainted with the almost Paradise features of the Pacific coast—its general and beautiful climate, its equable temperature, its entire exemption from severe frost and storms, its almost perpetual summer, its rich and productive soil, its great variety and excellence of fruits and vegetables, the product alike of tropic and temperate zones. Add to these considerations the interest which always attaches to a mountainous region, the endless variety and beauty, the awful majesty and grandeur, the startling surprises which meet the student of nature at every turn, and we have sufficient reason for this widespread desire to visit, or emigrate to, this land of sunshine and beauty.

No one can in these days travel from Boston to any Californian centre without being confronted by constantly cumulative evidence that a remarkable flood of emigration is pouring over the Rockies. Natives and foreigners, sick and well, poor and rich, skilled artisans and common laborers, from every State in the Union, seem to be moved by a common impulse; and while some are found wending their way toward other States and Territories, and toward the northern part of California, it is, nevertheless, true that a very large proportion of this living stream has its face set toward the southern portion of this State. Railroads are not supplied with running stock sufficient to convey the passengers. Railroad centres are glutted, and, daily, impatient and disappointed crowds are left by overburdened trains to await their turn. Attempts have been made to divert this tide, and to turn it toward the north or toward the south; but thus far these attempts have not succeeded to any great extent. Steadily it flows on and into, and becomes a part of, the great whole which is rapidly developing the seemingly inexhaustible resources of what it is confidently predicted will ere long constitute the State of Southern California, with Los Angeles as its capital.

In this influx of northern and eastern population to Southern California an abnormal condition of things, which will soon cease, I shall not enter largely into the discussion of this question. Indeed, it would be presumptuous for a few weeks' resident in the State to assume the tone and air of an authority, and dogmatize upon this and similar questions, where long and careful observation alone can qualify one to speak advisedly and wisely. Yet a Yankee may be allowed the privilege of guessing.

First, that so long as the climatic conditions afford relief to the diseased which they cannot obtain at home, so long they will seek to avail themselves of those conditions. What are the facts as to the influence of this climate upon catarrhal and pulmonary diseases? I am surrounded with, and come daily in contact with, persons who came to this coast in almost every stage of these disorders, and the almost universal testimony borne by them is, that they either are absolutely cured, and entirely relieved of all their old symptoms, or they are greatly improved. Documentary proof is not wanting which establishes this fact beyond question. How about that disgusting and distressing disorder known as hay fever? Does this climate afford any exemption or relief from this disease? This subject was carefully discussed by Dr. Walter Lind-

ley in the July number of the *Southern California Practitioner*. He says:—

"I recently received a letter from an attorney in St. Louis, Mo., asking me if I had been as prevailing, and before I had turned from my desk, after reading the letter, I came in for advice for his year for twenty years before he came here. 'What was the matter?' I asked. He said hay fever, and a symptom of his old trouble. I then recalled several similar cases that had come to my knowledge in my eleven years' practice in Los Angeles, and the fact dawned upon me that I had not seen or known of this fever in Southern California. Desiring to inform myself, and also hoping to develop some facts that would be of value to the public, I immediately wrote to the physicians. . . . Of these reports in Los Angeles County all report that they have never known any cases to develop in Southern California. Ten reports came to develop in California. The reports from California for hay fever, and consequently can give no data. Twelve reports came by coming from the East. One reports many cases of perfect cure, and a limited number who have had the disease alleviated only. The other twenty-one reports in Los Angeles County report no cases coming here but have been cured. In addition to the mere answering of my questions Dr. John C. Kerr of Pasadena writes: 'I think you will find the universal opinion of all physicians that hay fever does not prevail in Southern California.'"

A very candid and intelligent gentleman a little beyond middle age stated to me a few days since, that long-standing asthma, and consequent valvular disease of the heart, had driven him from his Iowa home to this section for relief which he could not find there. Gradually his asthma had been relieved until it had entirely disappeared, and with it his heart disease had also entirely left him, and he considered himself cured. He has bought land and erected a house, wisely regarding this as the appropriate locality for him to spend his days.

Now, a shrewd Yankee will guess that sufferers from these fleshly ills will continue to resort to this dry and sunny region so long as the climate affords the longed-for relief. For here every desired altitude, and every variety of climate, may be found.

Second, so productive is the soil, so easily worked, so great the variety of its productions, in many cases bearing two, three and even four crops annually, that it possesses attractions for the husbandman which will continue to draw him from the sterile, rocky, poverty-stricken soils of the east.

Third, the demand for laborers is far greater than the supply; and, consequently, wages are higher than in many other sections. The constant cry is for more carpenters, masons, bricklayers, and other mechanics employed in building. In every direction the eye is greeted with new buildings in various stages of erection, while innumerable contracts are delayed by lack of workmen.

Of other points I must speak at another time. But this is sufficient for this article, and will, I think, make it plain that there is a basis of solid reason for this move toward Southern California.

Monrovia, Cal.

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear:
These shall ensure thee
A Happy New Year.
—Frances Ridley Havergal.

RELIGIOUS SUMMARY.

—Mr. D. L. Moody will probably spend two or three months on the Pacific Coast, commencing about the 1st of February.

—Rev. Dr. Arthur Little, of Chicago, has been engaged to preach the annual sermon at next year's meeting of the American Missionary Association, at Providence, R. I.

—The little kingdom of Wurtemberg is reported as having about 240 ordained missionaries at work among the heathen.

—There are only three Protestant churches on the Island of Cuba at Havana, Matanzas, and Cienfuegos—all recently organized.

—In the college and schools in connection with the Free Church of Scotland Mission at Madras, there are about eighteen hundred students.

—As was expected, the Synod of the Independent Reformed Church of Natchez has chosen Pastor G. Godet to succeed his esteemed father, Dr. Godet, as professor of exegesis in the theological faculty.

—The Paul Gerhardt Deaconesses' Home at Berlin, opened in 1876, has already furnished eighty ships for parish work in the capital. The work is increasing rapidly, and a new home is in course of erection, costing \$75,000.

—The Christianized South Sea Islanders are still, all things considered, taking the lead in Christian liberality. At the last annual meeting on Savage Island subscriptions amounting to \$1,500 were given for a new yacht to be employed in the mission work in New Guinea.

—Says Rev. J. N. Craig, of the Presbyterian Church, South: "So far as religion is concerned, the Southern negroes are to-day little better than savages, and secular education without religious training is simply fitting the generation now coming on for rationality. Yet these young negroes often have fine natural abilities."

—A Burial Reform Association was organized in Grace Church in New York city recently. Bishop Potter was elected president. Among the reforms advocated are: economy and simplicity, plain hearse, disuse of crape and funeral trappings, disuse of elaborate decorations, the early interment of the body in soil sufficient and suitable for its resolution into its ultimate element, the use of such materials for the coffin as will rapidly decay after burial.

—Rev. Father Macconiche, rector of St. Peter's London Docks, formerly of St. Alban's, Holborn, died, Dec. 17, at the clergy house connected with that parish. He was one of the most pronounced ritualists in the Established Church, and had been imprisoned at various times for his practices by the Ecclesiastical Court. In 1883 he was deposed from his preferment at St. Alban's. St. Peter's is situated in the slums of London, where a great work was carried on by Father Macconiche and his assistants.

—Rev. Dr. Judson Smith reports cheering prospects for Christianity among the Mongols. The fact that the number of converts in China has more than doubled within ten years, and now exceeds 30,000, is at once a proof that Christian work is greatly successful here, and is a powerful stimulus to more abundant labor.

The progress of Romanism in the Protestant Church of England is painfully indicated by the fact that praying and offering masses for the dead is greatly on the increase. The "Office of the Dead" was "sung" on a recent evening in sixty-seven churches in England, Scotland, and Wales; and on the following morning masses for the dead were offered up in no fewer than one hundred and seven churches.

—It is estimated that the gross value of the gifts which are being made to the Pope on the occasion of his sacerdotal jubilee will not fall short of half-a-million sterling. In addition to the exhibits already described, the Catholic world continues to request further space. Thus from Belgium a request has been made for 1,200 square metres. From Japan some fourteen exhibits containing rich gifts are now on the way. The day of the opening of the exhibition has not yet been fixed. Great solemnity will mark the ceremony, and complimentary invitations will be issued. Such of the general public as desire to inspect the Papal presents will be permitted to do so on payment for a ticket of admission, the proceeds being devoted to the Obolo di S. Pietro.

Our Book Table.

LIFE OF JOHN WESLEY. By B. A. Phillips & Hunt. New York. \$1.50.

It would hardly seem that anything fresh could be gathered from materials relating to the life of Wesley, but the Agents Messrs. Phillips & Hunt, of New York, have introduced a handsome edition of an *Life of John Wesley*. It is a new work, by a writer among our Wesleyan laymen, well deserving all the approval bestowed upon it. The work is a personal incident in Wesley's life, and is a very important corrective of the statements in reference to events in Mr. Wesley's life which we have understood or misapprehended, notably in reference to his marriage, and the interruption of his preaching, and the story of the early life of the apostle of the Wesleys. This volume more than makes up for the loss of the apostle of the Wesleys, and thousands of eager readers of the country. To be found in Depository.

APRIL HORSE. By W. D. Hoar & Bro. New York.

The Harpers issue "April" a neat form. We have an agreeable story as it has serially. It can be much read through at once, and is a volume by thousands of readers. We may not all have had the opportunity of reading upon the novel of the day, the unanimous verdict of the talented interest of his story.

FAMILY LIVING ON \$200. By Corson. Harper & Brothers. New York.

The chapters of this interesting volume are a treat to those who are in search of a standard, or even twice a standard, at the head of a moderate income should be a book. If it should be read, it would be something towards Dr. McCabe's mission.

BYWICK TO BRACON STREET. By Diaz. Boston: D. Lothrop & Co. \$1.25.

A characteristic volume of the kind, in which the author has many questions of the excellent lessons of life and how most successful others around us in the earthly term.

THE BOW IN THE CLOUD. By D. D., with an introduction by D. D. L. D. New York. Price, \$1.75.

This book is a collection of quotations from Scripture selections from the best of the prose and poetry of our different forms of bereavement. In our mortal life, with its comfort added to conditions. It will be a comfort to the pastor, and some of the most delicate ministry, and an excellent hours of meditation for Christians.

THE STORY OF IRELAND. By Emily Lawless, with an introduction by Arthur Browson. New York. 10c.

In the valuable and of historical volumes in circulation by G. F. Putnam, we have "The Story of Ireland," a readable "story," and the eyes of the civilized world just now towards Ireland, the most serious problem of the hour,

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Zion's Herald.

WEDNESDAY, JAN. 4, 1888.

TO OUR READERS.

ZION'S HERALD proffers to each and all a hearty New Year's greeting. Its aim, in the future as in the past, will be to brighten and make glad the homes which it weekly visits, by advocating whatsoever things are pure and lovely and honest and of good report, by inspiring to every worthy purpose, and by pointing out the true sources of comfort to every mourning heart. It will continue, as in the past, to be an exponent of "the faith once for all delivered to the saints," and of that interpretation of it, in particular, which is devoutly held by "the people called Methodists." By retaining many of the old features, and adding some that are new, it will seek to adapt itself more closely to the demands of its patrons, and thus win for itself a warmer welcome, if possible, from young and from old.

The editor *pro tem.* assumes the direction of the paper with great diffidence. No one can appreciate as keenly as does he the power and the paths, as well as the fertility, of the pen that has been laid down after more than half a generation of invaluable service. No one can be more sensible than he of the greatness of the loss which our Methodist journalism sustains when a writer of Dr. Peirce's experience and versatility feels compelled to withdraw from the severe exactions of editorial toil. He carries with him, in his retirement from office, the benedictions and regrets of thousands who never looked upon his genial face, but who have been stimulated and uplifted by his fervent and instructive words. His chair may be occupied, but it will be long before any successor of his succeeds in filling it.

Some changes will be noticed in the typographical aspect and arrangement of the paper, which we hope will commend themselves to our readers. We are not yet prepared to announce all the good things which are planned, to enrich the columns of Zion's HERALD. We may hint, however, that arrangements have been made to secure contributions from the ablest writers in the denomination; that while local interests will not be sacrificed, the scope of the paper will be greatly broadened; that new departments—such as Health, Home Decoration, Art and Music—will be added, and that space will be secured for this purpose by excluding long articles, and publishing only what is brief and choice. At the request of many, an Inquiry Column will be set apart as soon as convenient. The new literary movement among our young people will also be encouraged, and a column be devoted, fortnightly, to reports of its progress.

In the interim certain abuses will be corrected—abuses which no one regretted more than did the late editor, and which he would have himself corrected had he continued in office.

1. *Treatment of Copy.*—An attempt will be made to read promptly all copy sent to the office, to decide at once upon the question of its availability, and to notify the sender. Declined articles, unless stamps are enclosed, will be turned over to the publisher, to await the order of the writer. We propose to revive the old department of "Gleanings from Our Correspondents," and to print paragraphs, with editorial introduction, from articles which we have not space to print entire.

2. *Newspaper cuttings* sent to us to be reduced, or otherwise put into shape, for our columns, will be dropped into the waste-basket. Make your own items, brethren, or else send your information to your Conference correspondent, who will adapt it to our requirements.

3. *Lengthy notices of pamphlets, manuals, little books, etc.,* on the editorial page will hereafter be discontinued. Their reception will be acknowledged, and any comment that may seem fitting be made in the columns of the Book Table.

4. *Obituaries.*—These will hereafter be strictly limited to 300 words, or, in the case of a preacher, to 400 words. If they exceed this limit,

they will be returned to the writer for revision. We are over a month behind in this department, and the fault is not ours. Count your words, brethren, before you mail your obituary notice, if you expect a prompt publication.

Prize Offers.

1. For the best short article, not to exceed 800 words, on any practical subject of present interest, the sum of \$20 will be paid, and \$10 for the second-best.
 2. For the best story, adapted to our columns, not to exceed 2,500 words in length, \$30 will be paid, and \$15 for the second-best.
- The time limit in both cases will be Feb. 8. Committees will be selected to decide on the merits of the articles submitted, and to award the prizes.

Articles and stories should be addressed: "Editorial Department, ZION'S HERALD, Boston, Mass." They should be left unsigned, or some fictitious name should be used. A sealed envelope containing the name of the article or story and the true name and address of the writer, should be enclosed, with stamps for return.

INQUIRE—APPLY.

The year of our Lord, 1888, is here. It may, or may not, be the last for thought and work of some readers. In either case, how shall it be spent? In seeking, finding, doing the truth? This is the spirit of the age, the tendency of society. Scientists and philosophers soberly yet intensely desiderate knowledge of truth, that they may apply it to humanity. Never did they care less for mere speculation. Never did speculation as such, however profound and daring, appear to be so dry, lifeless and suffocating. Many talk about, but few read, the works of Albertus Magnus, Thomas Aquinas, or Duns Scotus. Life is too brief, too precious, for waste. The truth of things as they are now, in order that the best may be made of them; of things changing, in the being and becoming, that rightful accommodation to them may result, is what the modern mind longs to know. It desires to grasp the knowledge of the eternal, unchanging force underlying phenomena, and to harmonize itself with the force rather than with the phenomena. This has always been the aim of revealed, especially of the Christian, religion.

The Christian is necessarily and educationally optimistic. In his belief, love created, wisdom governs, all things. The eternal force, love, wisdom, are those of our Father, revealed in His Son, Jesus Christ our Lord. The tendencies of modern thought are to the utter recognition and glad avowal of this glorious fact. The spirit of science and philosophy, truly so called, is profoundly religious. Scientists, peerless in their respective departments, see and say that they deal only with phenomena; the true reality they do not touch. Beyond "the endless maze of interlocked cause and effect constituting the universe" is an eternal life, an immanent spirit, pervading all, and giving reality to all. But the simple recognition of this fact, and of the orderly sequences which men call the laws of its operation, satisfy neither the intellect, nor the conscience, nor the heart.

What is this force—this ubiquitous, supreme, regnant spirit? Phenomena, finite causes, do not satisfy the hunger of the soul. Only the efficient cause, the ultimate reality underlying all things, can. "It is only when we feel a life breathing through all, sustaining all, and guiding all, that we have a satisfied sense of a real order in the universe." Herbert Spencer affirms that science, in its latest analysis, leaves us in the presence of a Power from which all things proceed, and by which all are sustained and governed, but that it has no knowledge of the nature and character of this Power. True! None by searching can find out the Almighty to perfection. He may guess that "the first affection of matter by force carried with it potentially the finished purpose of the All-wise, whatever that may be," but only the All-wise can tell him what that purpose is. After science has told us all it knows, there remains in the great temple of the universe an "innest shrine, a holy of holies, to be entered only by reverence, faith, and love." Science and philosophy lead us, in the spirit of humble, obedient inquiry, into His presence.

God hath spoken. He has revealed His nature and character. "At sundry times and in divers manners" He hath spoken to the fathers by the prophets. In these last days He hath spoken to us by His Son, who is the Truth.

Inquiry—application of what inquiry gains—leads us into the immediate presence of Jehovah; convicts of the absolute necessity, of the unspeakable blessedness, of harmony with His revealed will, which is the expression of His nature. Inquire what He would have you be and do and have. This is the right way—the way to peace, to life, to endless good.

The tendency of humanity, we repeat, is to God—to faith, love, obedience. The European socialist claims Jesus of Nazareth as the great Teacher of his creed; workmen of anarchical tendencies clamor for the legal establishment of a seventh-day rest; George and McGlynn claim Christ as their leader; the Knights of Labor feel

THE STATE OF THE COUNTRY.

The new year finds our country in the midst of an unfinished development along several most important lines of progress. During the past twelve months marked changes have occurred in the status of the problems which are now most forcibly pressing for solution. It is the effort of the nation to solve these problems on the basis of justice to all the interests of the many millions of people whose fate is associated with the decision of these questions. The nation has at all times to remember its duty to act as a moral person and to hold itself to a strict course of righteousness in all its national transactions. It is bound at all times to regard the well-being of the individual citizens, but it is also to have a higher regard for the development of the nation as a whole.

By the course of events, and especially by the force of the President's Message to Congress, the tariff reform issue, which has been more or less prominently before the country for the past few years as a growing problem, is forced to the front. The issue involves both moral and economic considerations, and it is so broad that it seems impossible for any one mind to comprehend it in all its phases. It has much to do with our national prosperity. Both parties to the great contest maintain that emphatically. The happiness and lives of many people depend upon the way in which the issue shall be shaped, but in all the struggle there is concerned the moral force of the nation, and it is to be devoutly hoped that that force will carry our laws forward to one higher step in expressing the truths of common honesty and justice upon which all our progress is based.

Another pressing issue of our public development is the enforcement of the laws for the reform of the civil service. If there is any law of our land which rests upon a basis of justice and regard for the good of the whole, rather than the good of the few or the advancement of one political party, it is the civil service reform law. That law is not yet beyond the stage of danger, and it is for all public-spirited citizens who place the good of the country above any party, to see that their influence is used to promote this righteous cause.

The surviving "twin relics" of barbarism still threatens us, and efforts will be made during the present session of Congress to procure the admission of Utah as a State. But remonstrances to Congress have already been signed by thousands of people, protesting against the admission of the territory as long as polygamy is tolerated within its borders. The issue is undecided. It is pressing, and has in it much danger to the country. The year now just begun may see important changes in the relation of the government to this disgrace upon our national fame.

More than ever in recent years, the nation is beginning to feel the danger that lies in the growing number of illiterates who are to be found in large proportions in some parts of our country, particularly in some of the Southern States. Something must be done to protect the nation from this danger, and to remove this handicap upon its progress. A look backward does not reveal as much done as was needed, and the problem still stands in front of our legislators.

Progress has been made in the year just closed in determining the relations of capital and labor to each other. It has been demonstrated that the control of all the labor of the country which was proposed by the Knights of Labor was impossible, and the young organization of the federated trades is an attempt to proceed upon another system. But while the workmen are trying to advance their own interests by a new form of combination, the development of "trusts" on the part of the capitalists has revealed to the country a new form of danger. The year just closed has shown a way from one danger, but it has brought in another one equally harmful to the public good.

In our foreign relations the year just past has seen but little change. We enter the new year with the fishery question yet to be solved, and we have also to notice the growth of a feeling for closer and freer commercial relations with our national neighbors each side of us, especially on the north. So, as a whole, the nation has for the coming year a wide field for the exercise of its function for the promotion of justice and righteousness in the world.

EDITORIAL NOTES.

The return from Congo of one of the families of Bishop Taylor's mission, bringing unfavorable tidings of the enterprise as a whole, and making complaints of personal ill treatment, has caused uneasiness and distrust in many quarters. The facts in the case appear to be these: In May last, J. C. Waller, of Burlington, Vt., with a wife and two little children, was sent to Africa with a party of missionaries. Their expenses were paid out of the building and transit fund of the enterprise. They were allowed provisions for one year and \$25 in cash for each member of the family. Mr. Waller was engaged as cook for the new steamer, "Annie Taylor." He returned last week and made the remarkable statement

that the steamer is a wreck on the banks of the Congo, that the climate is unendurable, the land incapable of cultivation by people from the temperate zone, that mission work is impracticable owing to the necessary struggle of the missionaries for bare existence, and that the whole scheme is badly mismanaged. It seems clear either that Mr. Waller mistook his call when he went abroad, or else that he has lost heart because of the undeniable hardships involved in the initiatory work of the mission. Those who are in a position of knowing the facts in the case declare that the steamer is not a wreck; that, pending the rainy season, she cannot be used, but that she will be launched on Stanley Pool in the spring. As to the climate, fertility of soil, practicability of genuine missionary work, and contentment of the missionaries, dozens of statements from people on the spot could be quoted denying the truth of every assertion made by Mr. Waller. As to the charge of mismanagement, Bishop Taylor will take care of that either before or at his arrival home in the spring. Meantime Mr. Waller's place will doubtless be filled, and new recruits will shortly be sent forward to join the eighty earnest workers in this difficult but hopeful field.

Our pastors have received Chaplain McCabe's special message. No words of ours could add to its inspiration. His suggestion that Easter Sunday be devoted to making up the \$68,000 of increase needed to complete the round million of last year by subscriptions only, is a good and timely one. Our 24,000 Sabbath-schools could easily make up the deficit if a united effort were made. Don't forget this, brethren!

Among our subscribers who hasten to "renew," is one who, in a quaint poetic effusion, claims to have taken Zion's HERALD for fifty-six years. We doubt if any one on our list antedates him. He is eighty-four years of age, and his name, worthy of honor, is Owen Reed, of Norwich, Conn. We will be glad to print the name of any subscriber who has a record precedence over our venerable brother in this respect.

There was an implication in Canon Taylor's recent discussion of the missionary success of Mohammedanism, that the success of missions depended on majorities. This fallacy was neatly exposed by Prof. Max Muller in a late meeting at Oxford, as follows: "If I gain ten, then I am right; but if some one else gains twelve, then I am wrong." The Professor counseled his hearers to stop counting heads, and simply go on preaching what every one knows to be true.

A work which benefits another is not necessarily a "good work," because a work to be good must proceed from a good principle. To give an alms to the poor is to benefit those who receive the gift; but if the alms be given simply to gain a reputation for benevolence or to win the praise of man, the motive is not such as to entitle it to be considered a "good work." As our old Thomas Keble once put the question: "Good works are properly heavenly works—works proceeding from a living principle." They are, in truth, the outflow of faith and love—love to Christ for what He is in Himself, and love to humanity for what humanity is to Him.

Bishop Hurst has been stating "some church problems" in the form of aphorisms, in a contribution to the New York Independent. We call a few by way of sample:—

"The world's dearest misery, like its sublimest faith, is without speech."

"The wine-glass is an opaque thing, and God can not be seen through it."

"That is the most efficient organization which compels the most effective use of the individual force."

"The only way to melt the wall of ice which rises between the masses and the church is for every individual Christian to kindle a fire at his base."

"Protestantism has yet to learn from Romanism the whole fullness of woman's worth and force in the church."

"Nothing strong in truth or magnificent in power, the church comes to the church on falling, as a ripe fruit, in the open hand. The treasures of the church have been won, like pearls, from the ocean depths or pure gold from the white-heated furnace."

"The Christian ought to be as free to land anywhere on our shores as the American missionary is to step ashore on every foot of the twenty-five hundred miles of the Chinese coast."

"The day is sure to come—we see the twilight now—when the saloon will be so deep that no pick and shovel of even a Scythian slave be able to excavate it."

That is a strange theory of the universe which Mr. Norman Lockyer propounded a month or two ago to the Royal Society, and which has since been discussed with much earnestness by students of science. That eminent astronomer has discovered, by the spectrum analysis in his laboratory, a correspondence between common meteorites and nebulae, comets, and stars; whence he concludes that the latter are constituted out of the former, and differ from one another in composition only in the degree of heat involved. Meteoric streams and comets, together and apart, are a state of fusion more or less solid in proportion to the heat struck out by collision. Thus "nebulae" may be supposed to be meteorites at the lowest temperature consistent with fusion; comets are meteorites at a higher temperature; and so we advance through various orders of stars until we reach the brilliant Sirius, a star in such an intensely superheated condition that its approximation to its heat can be produced in the laboratory." The hypothesis does not profess to account for the origin of the heavenly bodies, but only for their composition and present condition.

Rev. George E. Fuller, who was transferred nearly two years ago from the New England Southern Conference to Iowa, is carrying on a plucky fight with the murderous row power. The sympathy of his many friends will be excited by the following recital, dated Emmetsburg, Iowa, Dec. 24:—

"In the saloon war of Emmetsburg, Iowa, there was not a man to be found that would sign papers, and become the prosecuting witness. I after due consideration, consented to become such witness. We closed the saloons. Some of the men left town; some paid a fine of \$500 and costs; two went to jail. Two weeks afterwards, my barn, horse, cow, carriage, cutter, hay, grain, and barn-tools were burned to the ground. Nothing saved. The sympathies of a postal (anonymous) (anonymous) telling me to leave town in one week; but I do not go yet. I propose to stay, and see the victory that is sure to come. Pray for us! I do not fear personal harm or injury."

He who draws near to Christ abhors himself because the light of his Master's purity gives him deeper insight into his own sinfulness, and kindles a fire in his conscience. Hence ancient tradition attributed to Christ the saying, "He that is near Me is near fire." But it is not to the conscience alone that Christ is a fire. The underlying love that burns in Him is a sympathy with the galaxy who are approaching Him with penitential faith, and kindles in them a flame of responsive love. Thus the truth of the traditional saying that "he who is near Christ is near fire," has a two-fold verification in Christian experience. Happy, therefore, is he whose soul has been twice touched by the fire that is in Christ, and who now prays unceasingly,—

"Kindle a flame of sacred love
On the mean altar of my heart."

THE CONFERENCES.

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting.—Rev. T. C. Watkins presided. The class-meeting exercises occupied the first half-hour of the service, after which a committee was appointed, consisting of Drs. Clark, Gracey, and Bates, to draw up a series of resolutions expressing the sense of the meeting on the retirement of Dr. Peirce from the editorial chair of ZION'S HERALD. Their report was adopted at the close of the meeting. Rev. W. I. Haven read a very interesting paper on the color question in our church, showing the importance of the careful use of terms in referring to our church members and Conferences, and to avoid the use of the terms "colored" and "white" in all references to our church membership.

The following were the resolutions adopted concerning Dr. Peirce:—

WHEREAS, Rev. B. K. Peirce, D. D., has resigned the editorship of ZION'S HERALD, which he has filled for fifteen years, and a half year as editor of ZION'S HERALD. By his assiduity and rare editorial ability he has fully maintained the previous high character of the paper for stimulating and guiding religious movements, quickening the piety, brooding the plans, and evoking the energies of the church, and for carrying fresh inspiration to our homes.

2. That we hereby gratefully acknowledge the hearty sympathy and co-operation of Dr. Peirce in all our ministerial work; the valuable services which he has ever been ready to render gratuitously in our pulpits where on all occasions he has been welcome to our charges; his thoughtful earnestness and many-sided activities in our Conferences and conventions; and his uniform urbanity in all his personal intercourse with us. We rejoice that while he seeks needed relief from editorial burdens, he is still to remain with us as before in religious work and social life. We invoke for him the richest of God's blessings, and late may he ascend to heaven.

WM. R. CLARK,
S. L. GRACEY,
L. B. BATES.

Mt. Pleasant.—The Mt. Pleasant M. E. Sunday-school in Boston, in their celebration of Christmas, tried the experiment of giving instead of receiving gifts. The object of their benefactions was the "Weesleyan Orphan Home." The parents cordially responded with many packages of things useful, and the Sunday-school classes vied with each other in gifts of money to the amount of \$26. The children can testify the truth of Christ's unrecorded gospel precept: "It is more blessed to give than to receive." The superintendent, Charles R. Fuller, projected this entertainment, and successfully carried it through. The pastor, Dr. Daniel Steele, writes: "Methodist Episcopal Sunday-school superintendent, go thou and do likewise, and our new orphanage will lack no good thing."

East Dedham.—A Christmas gathering was held for the children, and among the presents distributed was a roll of bills to the pastor, Rev. E. A. Howard, amounting to \$50.

East Pepperell.—A course of lectures for young people by the pastor Sunday evenings during the past two months on such topics as "Health is Wealth," "Time is Money," "Luck and Pluck," "Work and Shirk," have been very

highly appreciated and largely attended. A lecture by Mrs. Mudge on "Home Life in Hindustan," a few weeks ago, gave great satisfaction. There was an enjoyable Christmas tree on Christmas Eve, wherein the Sunday-school children were greatly delighted (no Santa Claus), and the pastor and his family very generously remembered. Two persons joined the church in full last Sunday.

City Point.—The pastor, Rev. J. Candlin, received three into full membership from probation, and one by letter, and baptized two. One young man started in the religious life last Sunday evening.

Newton Centre.—A collection was taken for the Wesleyan Home on Christmas Sunday, which amounted to between \$45 and \$50. Many handsome Christmas presents were sent to the children at the Home by friends in this church.

North Boston District.

Clinton.—The Clinton M. E. Church (Rev. John Short, pastor) was formally reopened for service, Wednesday evening, Dec. 28. The services consisted of singing by the choir, Scripture reading and prayer by Rev. C. M. Bowers, D. D., ex-pastor of the Baptist church in C., and dedicatory sermon by Dr. Chadbourne, presiding elder, from the text, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3: 8). The pastor made a statement regarding the building finance. The repairs have cost a little over \$3,600, about \$1,000 of which has already been paid. Over \$1,100 was immediately pledged, leaving a debt of only \$850 unprovided for. The day had been extremely unpleasant, and in the evening, although fair, the walking was very bad, so only a small audience was present.

The repairs have been long needed, and being completed, give the appearance of a new church. The organ has been removed from the rear of the audience-room to the rear of the pulpit platform, land having been purchased, and an addition built on the church, for that purpose. New and beautiful pews of oak, with cherry trimmings, have also been added, extending to the rear of the house where the former gallery was located, which has been removed. New cathedral glass windows have been put in, and also a beautiful and durable carpet from John H. Pray, Sons & Co., Boston. The latter was the gift of the Ladies' Social Circle, who also put new windows in the vestry, tinted the walls, painted the woodwork, papered the ceiling, carpeted the platform, added globes and smoke bells to the gas-burners, and withal made a new and beautiful vestry. The entrance-stairs to the audience-room have been removed, and new ones put in, with a broad stair turning and at the top of the stair-case. This adds much to the convenience and safety. The Sunday-school have also added an elegant Estey chapel organ to their possessions, which has been pronounced the best in town by competent judges. It is worthy of notice that all this has been done with the exception of \$400 which the ladies have had in the bank for several years, without fair or festival, supper or lecture, entertainment or concert, but solely by the free-will offerings of the people. God has honored His children at Clinton in their efforts to go by the "Word."

West Medford.—The pastor is succeeding well in raising money for church improvements, reseating, etc. The religious interest is excellent.

Marlboro.—Rev. P. C. Sloper, the pastor of the Methodist church, has been granted leave of absence for the remainder of the Conference year on account of poor health. He left town for Florida, Dec. 29, his wife and son accompanying him.

Somerville, Broadway.

The church was crowded at the Christmas services. The evergreen decorations were very beautiful. On Christmas Eve a short Christmas cantata was rendered, and Santa Claus appeared to the great delight of the little folks and the older ones as well. Many gifts were distributed. The church was presented by Mr. D. L. Macgregor with two dozen new hymnals. On Sunday the pastor preached an excellent Christmas sermon, and in the afternoon he conducted an interesting review exercise.

Lynn District.

Cliffdale.—An exceptional religious interest has prevailed throughout the fall. Many from among the most thoughtful people have been beginning the Christian life. At the last communion five were received on probation and six into the church. With the rapid growth of the church the increasing demand for a larger church edifice is seen every week. Some steps must soon be taken looking towards a larger seating capacity. The Sunday-school is making rapid progress in growth and efficiency. Two new class-meetings have been organized—one for adults, and one for children; also a pastor's class for young Christians to meet monthly. At Christmas the church gave the pastor, Rev. C. A. Littlefield, an elegant set of Johnson's Encyclopedia.

Wakefield.—Christmas was an enjoyable occasion. The pastor, Rev. D. S. Coles, M. D., preached in the morning, before the Congregational society, Greenwood, of which he is acting pastor, a sermon on the "Childhood and Youth of Jesus." In the afternoon he preached in the Methodist church from Isaiah 9: 6, 7. Monday evening came the Christmas tree exercises, under the direction of Rev. J. W. Lee, superintendent. Upwards of two hundred were present. At the close of the literary exercises the superintendent presented a handsome Bible to the pupil who had brought in the largest number of scholars during the year. At the altar, on Sunday, Dec. 18, the pastor announced the names of over fifty persons who had joined the church on probation. All of these probation-

East Boston Bethel.—Dec. 26, a Christmas tree for the needy children of the Sunday-school was heavily loaded. Dec. 31, watch-night services were held. The vestries were filled during the meeting. Six started for the kingdom of Christ, and seventy testified to their faith in Christ as a present Saviour. Some mariners just in from the cold storm were present, and none enjoyed the services more than they.

Melrose.—Rev. S. Jackson received eight from probation and five by letter, Jan. 1. The Christmas tree bore much acceptable fruit for the children, and many adults; the pastor and his wife being the recipients of a purse containing \$100 in gold.

Stoneham.—Rev. J. W. Dearborn is pastor. The religious interest is excellent in the regular meetings. Last Sunday twenty-four were baptized and received into full membership, and three by letter.

Beery.—A two-weeks' meeting, led by Mr. Telford, the English evangelist, resulted in large congregations and ingatherings. Thirteen persons professed conversion. Eight were received on probation, and four baptized and received into full membership. Union meetings are continued.

Chelsea, Walnut St.—Dr. Dorchester, the pastor, received six into full membership. Extra union meetings are to be held, all denominations uniting, beginning in Walnut St. Church, this week.

Medford.—The pastor and brethren are rejoicing in the near approach of the complete removal of their debt, only \$750 being needed to accomplish this desirable object. A little help just now will be greatly appreciated.

Lynn, Common.—An excellent watch-night service was attended by about two hundred persons. The love-feast was followed by an excellent sermon by Rev. Dr. Fisher of Kansas, and a consecration service of great interest.

Maple St.—Mr. Telford, the English evangelist, began special services last Sunday, which were of great interest and promise. He is expected to remain with Bro. Knowles for three weeks.

Springfield District.

Bondville.—Improvements have recently been made on the church property to the amount of \$200. The parsonage has been beautified with two good coats of paint—canary with garnet trimmings—eleven horse-sheds have been built, and the furnaces remodeled. The pastor, Rev. J. W. Fulton, was kindly remembered by the people at Christmas with an adjustable beaver fur coat set, and the pastor's wife with a sum of money and several useful articles. All church bills are paid up to date and prospective bills provided for up to Conference time. The church is in a healthy financial and spiritual condition.

Wilbraham.—The winter term of the Wilbraham Academy has opened with every sign of prosperity. Already 250 students are registered, and more are expected. The religious interest of last term in some measure continues, and the day of prayer for seminaries is expected to be of great interest and profit.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

Rev. W. W. Hall, at Chatham, is working hard, and not without seeing some good results of his labors. Several have recently been received into the church.

The interests of the church at Cuttyhunk may perhaps be properly said to have a somewhat near relation to the remote future.

There is an evident deepening of religious interest in the church at Vineyard Haven, Rev. George A. Grant, pastor. Sinners have recently come to Christ, and it is hoped that the number will be greatly increased.

At Edgartown, under the pastorate of Rev. J. D. King, there has been a decided increase in the Sunday congregations, especially from the young people. This is a very encouraging feature of the work in any church, for we cannot even hope to do them good unless we can get them under the influence of the preached Gospel. We expect soon to hear that the faithful pastor is leading them to Christ.

Rev. W. P. Stoddard has been holding special services in Little Compton. The meetings have been good, and the interest is increasing. The pastor preached nearly every evening, and saw some immediate fruits of his labor. A Young People's Society is about to be organized, with prospects of a good membership to begin with. The pastor wisely sees an important department of church work in this movement.

Rev. C. H. Dalrymple, of Oosterville and Centerville, has been transferred to the Nebraska Conference and stationed at Weeping Water. Bro. Dalrymple is a zealous and thoughtful man, and possesses many elements of success. We regret the fact of his departure. That he may have the highest success in his work in the great West, is the prayer of his brethren whom he leaves behind. This is the third man transferred from the New Bedford District this year. We hope our beloved bishops will deal gently with us the rest of the year and permit the brethren to remain in their present fields, otherwise some of our numerous candidates for the next General Conference may fall of an election, to the irreparable loss of that honorable body.

Providence District.

The revival conducted by Rev. Thos. Harrison, the evangelist, at Chestnut St. Church, Providence, which has been in progress for the last eight weeks, continues with much interest. Thus far over three hundred have been at the altar. On Sunday, Dec. 18, the pastor announced the names of over fifty persons who had joined the church on probation. All of these probation-

ers who were present at the chancel rail and who came to the church, then bowed at the with the congregation covenant hymn. Annals were twenty-nine in number, some of whom were in one case, grandparent child stood side by side yet join this church. The church have been

The twenty-second dedication of the church, Newport, was held on Tuesday evening, Dec. 21. Former pastors and the church parlor o'clock. It was a solemn, many warm changed, especially pastors and those who received into their pastorate. The was filled at 8 o'clock elder offered prayer. "And are we yet a Rev. O. W. Scott, the address of welcome. Rich, pastor of the Mrs. George F. Martin, formerly the wife of the first pastor, Rev. H. Richards, E. F. J. and F. D. Blakeslee were present and made dresses. Presiding Elder the closing address, lent advice to the regret was read from the oldest minister in His ill-health would be present. Rev. A. excused himself on an able absence. This prosperous career during two years of his history, ending finely under the Rev. O. W. Scott. By singing, "God be meet again," and the the presiding elder.

Christmas bells, Christmas trees, happy can it be written? THE HERALD happily knows they can mentally look over more delightful glances of the year in glad and grateful the Christ-child occasion and innocent glees.

The Trinity Sunday (George W. Smith, gave some \$300 worth of the needy members to the worthy poor in of the church without denominational pr school also had as g from the Colored. His institution for colored were made perfectly dial greetings they the substantial and given them. The Goodell, was surprised class with the gift of clock.

At Thames Street the pastor received hand and wife, on Christmas praise sent the Christmas Sunday, Dec. 26, the pastor of \$30. There was hibition of an hour and the distribution of large cargo—of presents from the U. S. shire." It was a gally for the children.

The new church Grove will probably about six weeks pressing necessity furnishings. We will receive a donation for the Conference, as the members. The following: G. H. Bates, F. D. King, H. Tuckley, J. Hunt, G. E. Dunbar, D. A. Whedon, W. H. Day, E. Tirrell. send \$1 each to buy to Rev. W. H. Stebbins, Providence, R. I.

Norwich District.

Thompsonville.—A conference of Dec. 12, in the new St. The pastor, Rev. having invited the premises on the company assembled with them designed wife. Bro. Stebbins sent with \$25 in age is complete in has a fine situation utes' walk from heated by steam, hot and cold water not including furn 65. The grading a the gift of Mr. C. is to be congratula

VERMONT

Montpelier District. Eight persons church at Montpelier seven from probation letter.

The last quarter was as interesting under the circumstances not had preaching Puffer left behind social meetings.

Bro. F. W. Ham was thrown from ago, and narrow accident.

Springfield District.

A large number

on Bethel. — Dec. 26, a
re for the needy children
-school was heavily load-
-night services were
-resties were filled during
Six started for the king-
-t, and seventy testified to
-Christ as a present Sav-
-mariners just in from the
-were present, and none en-
-vices more than they.

Rev. S. Jackson received
robation and five by letter,
Christmas tree bore much
ruit for the children and
the pastor and his wife
ipients of a purse contain-
-old.

The twenty-second anniversary
of the dedication of the *Thames Street*
Church, Newport, was observed Wednes-
-day evening, Dec. 21. A reunion
of former pastors and people was held in
the church parlors between 7 and 8
o'clock. It was a very enjoyable oc-
-casion, many warm greetings being ex-
-changed, especially between former
pastors and those who were converted
and received into the church during
their pastorate. The audience-room
was filled at 8 o'clock. The presiding
elder offered prayer, and the hymn
"And are we yet alive?" was sung.
Rev. O. W. Scott, the pastor, made an
address of welcome. Rev. J. A. L.
Rich, pastor of the mother church,
formerly the wife of Rev. O. N. Brooks,
the first pastor, Revs. E. A. Lyon, W.
H. Richards, E. F. Jones, E. F. Clark
and F. D. Blakeslee, former pastors,
were present and made appropriate ad-
-dresses. Presiding Elder Jordan made
the closing address, filled with excel-
-lent advice to the people. A letter of
regret was read from Father Upham,
the oldest minister in the Conference.
His ill-health would not allow him to
be present. Rev. A. N. Bodfish also
excused himself on account of unavoid-
-able absence. This church has had a
prosperous career during the twenty-
two years of its history. It is succeed-
-ing finely under the present pastor,
Rev. O. W. Scott. The services closed
by singing, "God be with you till we
meet again," and the benediction by
the presiding elder.

Christmas bells, Christmas carols,
Christmas trees, happy throngs—how
can it be written? The readers of the
HERALD happily know how it is, so
they can mentally look in on a hundred
or more delightful gatherings on Provi-
-dence District in churches and halls,
and sing and shout and laugh and be
glad and grateful that the birth of the
Christ-child occasions so much pure
and innocent glee down the centuries.

The Trinity Sunday-school, Providence
(George W. Smith, superintendent),
gave some \$300 worth of presents to
the needy members of the school and
to the worthy poor in the neighborhood
of the church without regard to their
denominational preferences. This
school also had as guests the children
from the Colored Shelter, a benevolent
institution for colored children. These
were made perfectly happy by the cor-
-dial greetings they received, and by
the substantial and fanciful presents
given them. The pastor, Rev. C. L.
Goodell, was surprised by his Bible
class with the gift of a fine French
clock.

At *Thames Street Church, Newport*,
the pastor received two persons, hus-
band and wife, on probation at the
Christmas praise service, Dec. 25. At
the Christmas Sunday-school gath-
-ering, Dec. 26, the pastor received a purse
of \$30. There was a stereopticon ex-
-hibition of an hour by Dr. Stoddard,
and the distribution of a boat-load—
a large cargo—of presents by four sail-
-or boys from the U. S. S. "New Hamp-
-shire." It was a glorious time, espe-
-cially for the children.

The new church building at *Hill's*
Grove will probably be dedicated in
about six weeks. There is still a
pressing necessity for funds for the
furnishings. We will be happy to re-
-ceive a donation from every pastor in
the Conference, as well as from the lay
members. The following have given:
G. H. Bates, F. D. Blakeslee, G. W.
King, H. Tuckley, M. J. Talbot, G. W.
Hunt, G. E. Dunbar, P. P. Phreaner,
D. A. Whedon, W. D. Woodward, S.
H. Day, E. T. Turrell. Will one hundred
sent \$1 each to buy an organ? Direct
to Rev. W. H. Stetson, 53 Olney Street,
Providence, R. I.

Norwich District.
Thompsonville.—The third quarterly
conference of this church was held,
Dec. 12, in the new parsonage on Pearl
St. The pastor, Rev. C. A. Stenhouse,
having invited the people to inspect the
premises on the same evening, a large
company assembled, bringing packages
with them designed for the pastor and
wife. Bro. Stenhouse was also pre-
-sented with \$25 in silver. The parsonage
is complete in every respect. It
has a fine situation, is about five min-
-utes' walk from the church, and is
heated by steam, and furnished with
hot and cold water. The total cost,
not including furnishing, was \$3,578.
The grading around the house was
the gift of Mr. C. E. Price. The society
is to be congratulated.

VERMONT CONFERENCE.
Montpelier District.
Eight persons were taken into the
church at *Montpelier* last Sunday—
seven from probation, and one by
letter.

The last quarterly meeting at *Corinth*
was as interesting as could be expected,
under the circumstances. They have
not had preaching since Bro. W. R.
Puffer left them, but they keep up their
social meetings.

Bro. F. W. Hamblin, of *Williamstown*,
was thrown from his sleigh a few days
ago, and narrowly escaped a serious
accident.

Springfield District.
A large number of the parishioners
of Bro. E. E. Reynolds, of *Ludlow*, gave
him a surprise visit Monday, Dec. 26,
leaving behind many substantial tokens
of their esteem.

It is expected that Rev. A. J. Hough,
of *Bradford*, will soon attend a public
installation of the F. & A. M. Lodge at
Ludlow. He has already attended other
exercises of this kind, reading a fine
poem that he has prepared for such
occasions.

Presiding Elder Morgan has been
preaching at protracted meetings held
at *Proctorville*. Results are to be
chronicled later.

The *Bellevue Falls Times* made special
mention of the Christmas sermon of
Bro. Todd, also of the concert by the
Sabbath-school.

ST. JOHNSBURY DISTRICT.
Rev. M. H. Ryan was obliged to leave
the work of the gospel on *Montpelier*
District last week in obedience to the
call of the law from this district. Being
a witness in a case on trial in the *Cale-
-donia County* court, he spent the week
in St. Johnsbury. He prefers witness-
ing to his Master in *Granville* and *Han-
-cock*, and reports seasons of refreshing
on his charge.

Our church in *Lunenburg* is blessed
with a company of active and devoted
young men, who cheerfully bear the
burdens of the Lord's work, and are
making themselves exceedingly helpful
to the pastor, Rev. C. P. Taplin. They
are now furnishing a course of six lec-
-tures, in which appear the names of Dr.
M. V. B. Knox, Col. Z. M. Mansur, and
Hon. G. N. Dale. Open fields of use-
-fulness for young men are not all in the
great West. There are plenty of op-
-portunities for the consecrated push
and grit of young disciples on other
Vermont charges.

Christian women always stand
abreast of their opportunity. This is
notably the case at *St. Johnsbury Centre*.
The Ladies' Mite Society of that church
is a diligent organization. Its workers
have recently presented the church with
an excellent Mason & Hamlin organ,
and have furnished the parsonage with
parlor, bedroom, and stairs, stove and
sofa for the sitting-room, extension
table for the dining-room, and other
necessary articles. When it is remem-
-bered that the total membership of the
church is only forty persons, it will be
understood that this means something.
No wonder the pastor, Rev. T. Trevil-
-lian, writes: "A nobler band of ladies
cannot be found within the bounds of
Vermont Conference." A deep relig-
-ious interest is manifest on the charge.

The pastor has held a protracted meet-
-ing for three weeks, in which he has
been assisted by Brothers S. C. Vail,
Farrow, Frost, F. H. Roberts, and
Grover. The people of the Lord have
been greatly helped by these services.
Brother Trevillian writes: "A large
number have been baptized with this
Holy Ghost and with power. . . . We
are hoping that a few souls have been
brought out of the kingdom of darkness
into the kingdom of God's dear Son."
Light is breaking upon this old
mother church of Methodism in St.
Johnsbury.

MAINE CONFERENCE.
The ladies connected with the Meth-
-odist Church at *South Paris* had a sale
of useful and fancy articles, together
with a circle supper, the 22d inst., in
G. A. R. hall, from which they realized
\$125. This amount goes toward paying
for the new carpets for the audience-
-room of the church. An album quilt,
which was sold at the fair, was present-
-ed to Mrs. Holmes, the pastor's wife.
The brethren expect to occupy the
vestry of the rejuvenated church, Jan.
1, and the audience-room a little later.

By the will of the late Mrs. Dr. E.
Clark, of *Woodford*, \$500 is be-
-queathed to the Preachers' Aid Society
of the Maine Conference, \$500 to the
Woman's Foreign Missionary Society,
and \$200 to the Home for Aged Women
in Portland. Conditionally the will
gives \$1,000 to the Woodford's Meth-
-odist Church, the interest of which is to
support preaching in the Clark Memo-
-rial Church at *Woodford*. This church
is a monument of the generous interest
Dr. Clark and his wife have always had
in Methodism. By the will, the por-
-traits of Dr. and Mrs. Clark are to be
given to Kent's Hill Seminary after the
death of Mrs. Dr. Ridgway, of *Evans-
-ton*, Ill.

The visits of Presiding Elder E. T.
Adams of the *Lewiston District* are an
inspiration to the charges. At a quar-
-terly meeting held at *East Eumford*,
Dec. 10 and 11, five commenced the new
life. The interest has continued, and
several others have sought the Saviour.
Rev. G. B. Hannaford, the pastor, has
baptized twenty-three converts since
June, and received seventeen into full
membership with the church. The pas-
-tor was generously remembered at the
Christmas exercises.

The ministers and their families were
generously remembered at the Christ-
-mas festivals. Sister Hill, of *Wesley*
Church, Bath, had a generous gift of
greenbacks; so did Brother Record
from the people at *Lisbon* and *Lisbon*
Falls, and Bro. Berry from the friends
at *Park St., Lewiston*.

Hammond St., Lewiston, is supplied by
one of the students from Kent's Hill,
who is doing good work, and a good
interest prevails in the society.

The revival interest still continues at
Great Works, South Berwick, and several
of the young people of the Sunday-
-school have taken a decided stand for
the Saviour.

PORTLAND DISTRICT MINISTERIAL AS-
-SOCIATION.
This Association met at *Congress St.*
Church, Portland, Dec. 19-22. It was
virtually a missionary convention.
Monday P. M., Chaplain C. C. McCabe
held a missionary conversation. Ques-
-tions were asked and answered. The
meeting was one of much interest.

In the evening a meeting was held in
Chestnut St. Church in the interests of
the Woman's Foreign Missionary So-
-ciety. Mrs. F. A. Robinson presided.
Chaplain McCabe and Rev. Jas. Mudge,

of the New England Conference, deliv-
-ered addresses. The audience were
surprised when Bro. McCabe announced
that Rev. E. S. Stackpole, pastor of
Pine St. Church, was to go as a mis-
-sionary to Rome. Being called upon,
Bro. Stackpole said: "Inasmuch as in
me, I am ready to preach the gospel
to you that are at Rome also."

Tuesday morning, at 9 A. M., the con-
-vention assembled in Congress St.
Church. A prayer-meeting for a half-
-hour was led by Rev. Mr. Merrill, of
Knightsville. At 9:30, Rev. W. S. Jones,
presiding elder, took the chair. Rev.
Theodore Gerrish read an essay, upon
"Home Missions of the Methodist
Episcopal Church." Appropriate resolu-
-tions in regard to the death of Gov.
Bodwell were adopted by a rising vote.
Rev. M. C. Pendexter read an essay on
the topic, "Home Missions of the
Maine Conference." The afternoon
meeting began at 2 o'clock. Rev. Jas.
Mudge delivered an elaborate address
upon the mission work of the church in
China, Japan, India, and Africa. Mr.
Mudge was requested to prepare the
substance of his address for publication
as a tract to be entitled, "A Bird's-Eye
View of Our Asiatic Missions." Chap-
-lain McCabe gave an earnest exhorta-
-tion, and advertised his missionary
tracts.

In the evening there was a full house.
After spirited singing led by Bro. Mc-
-Cabe, Rev. John Collins offered a char-
-acteristic prayer. Rev. Charles Mun-
-ger, of Gorham, reviewed A. B. Simp-
-son's "Gospel of the Kingdom." With
indefatigable logic and cutting sarcasm
he exposed the fallacies and absurdities
of the book. After the dismissal of the
congregation the preachers remained
behind, and a series of resolutions were
adopted in regard to the teaching of
Rev. A. B. Simpson and his followers,
to the effect that "we consider it to be
our duty to warn our people against
these dangerous doctrines and practices;
that it is our judgment that no member
of the Methodist Episcopal Church is at
liberty to join the 'Christian Alliance',
while remaining in the membership of
said church; and that we affectionately
exhort our members who have joined
said 'Alliance', to withdraw at once,
and no longer give it their support;
earnestly entreating the Old Orchard
Camp-meeting Association to cancel
their engagement with Rev. A. B. Simp-
-son for another season."

In the morning at 9:30 prayer was
offered by Bro. Pendexter. The topic,
"Home Missions of the Maine Con-
-ference," was resumed. Bro. Pendexter
presented a resolution in reference to
the appropriation of funds to the weak
charges in our rural districts, and, after
discussion, the resolution was adopted.
The review by Bro. Munger of Mr.
Simpson's "Gospel of the Kingdom,"
was taken up. Rev. Israel Love spoke
for thirty-five minutes in favor of Mr.
Simpson's book, though he could not
endorse it as a whole; and attempted
to show wherein Bro. Munger had mis-
-represented Mr. Simpson's teaching.
Rev. W. S. Jones criticised the book,
and quoted from it to sustain his criti-
-cisms. Bro. Munger replied to criticism
upon his review, and thus the discus-
-sion was closed.

Chaplain McCabe was requested to
sing, and responded by singing, "We're
building two a-day," and "What
would you give me, papa?" He
also made some remarks previous to
leaving for the train.

This was a memorable meeting. Bro.
McCabe and Mudge rendered valuable
service, for which they have the thanks
of Maine Methodists. The next meeting
of the Association will be held in June
at South Berwick.

F. A. BRAGDON, Sec.

EAST MAINE CONFERENCE.
Rockland District.
North Vassalboro.—Dec. 18, three
persons were baptized, and four re-
-ceived to full membership. The storm
prevented the presence of others living
some distance from the church, who
would have united with the church
could they have been present.

Waldoboro.—Three persons were
baptized and received into full con-
-nection the first Sabbath of December.
Bro. Tyler is closing a very pleasant
pastorate with this church. The great
improvement made in the church prop-
-erty, the numbers converted and re-
-ceived into the church, will remain the
monument of faithful work securing
the blessing of the "Head of the Church"
when the pastor shall have been
assigned to another field of labor.

Rockland.—An increasing religious
interest is enjoyed. Some have recently
said, "Pray for me, for I would be a
follower of the Lamb."

Winsor.—The pastor, aided by Bro.
E. Wixson, of China, has been holding
protracted meetings at various parts of
his charge. A threefold result has been
reached—the church membership has
been greatly strengthened, wanderers
from the fold have been reclaimed, and
sinners who never before knew the
joys of salvation have been led to the
fountain of cleansing. The work still in-
-creaseth. But one prayer is heard:
"May the work grow until all are
saved!"

Washington.—Sabbath evening, Dec.
4, a missionary meeting was held. The
intense darkness and threatening clouds
lessened in some degree the expected
audience, but the number present were
equal with their offerings to the propor-
-tional part of \$1,200,000 to extend the
cause of Christ.

Westport.—The little flock are again
encouraged with the extraordinary
presence of the Holy Spirit, so persuad-
-ing sinners that some have said, "Pray
for me, for I would see Jesus."

The trustees of the *Rockland District*
camp-ground have concluded to build
upon the ground a chapel with capacity
to seat one thousand persons, before
the meeting in 1888. This building,
with improvements to be made by sev-

eral of the societies upon their church
cottages or chapels, added to the pre-
-sent advantages of the ground, will make
it one of the most favorably situated
and furnished grounds where the Meth-
-odist people gather to spend four days
in the worship of their Divine Master.
C. A. P.

Bucksport District.
The Seminary at *Bucksport* is more
than usually prosperous for a winter
term. The number of students is 140
or over. A good religious interest pre-
-vails.

NEW HAMPSHIRE CONFERENCE.
Dover District.
Church publications are just now in
order. First comes a forty-eight-page
pamphlet entitled, "Where to Buy and
How to Cook." It contains a few
editorial notes, and the remainder of
the space is taken up with advertise-
-ments and recipes. Our cook has not
tried any of the latter, but we presume
they are all good. From the number
of "ads," it must have netted a goodly
sum for the church at *Kingston*, under
whose auspices it was published. Bro.
Bean is doing faithful work.

The next mail brings the *Manchester*
Methodist, a very neat and readable
monthly, that has appeared for the first
time. It is edited by the pastor, Rev.
J. M. Williams, and is full of good
things. The present number is devoted
largely to the interest of St. Paul's
church, though in future numbers it
will take in the Methodism of the city.

Last and least comes *Our Anniversary*,
issued by the pastor at *Portsmouth*, con-
-taining the announcements and program
of the sixtieth anniversary. It also
contains the list of the church officers,
and the statistics of the church, assem-
-bly and Sunday-school, and a few local
advertisements.

The work of the Lord is prosperous
on the *Auburn* and *Chester* charges.
Congregations are the largest for years,
and the Sunday-school is increasing.
Bro. Allen, the pastor, is holding meet-
-ings in the out-districts with encourag-
-ing results. During one week about
twenty persons have been forward for
prayers. Some remarkable conversions
have occurred, and a deep spirit of con-
-viction is abroad on the whole charge.
A. W. C. T. U. has been organized. The
churches of this charge find that the
system inaugurated by Bro. McNally of
doing away with all fairs, etc., for rais-
-ing money, and depending on the vol-
-untary contributions, is the best for
them, and they regard it with great
favor.

The missionary convention at *Roches-
-ter* did not bring together as many of
the pastors as people as it was hoped to
attend. But there were enough to have
a good meeting. Every one on the pro-
-gramme was present, and ready for the
part assigned them. Brother Bradley
was happy in looking after the interests
of his visitors, and the people of his
society provided liberally for the inner
man. Chaplain McCabe was present, as
full of inspiration as ever. By song
and speech he stirred all hearts to go to
work for the million-and-more that is
asked for this year.

The church at *Newmarket* is enjoying
considerable revival influence under
the labors of Rev. F. E. White. Congrega-
-tions are larger than for years past.
They are aiming for thorough work,
and hope to see a widespread revival.
An advertising pamphlet of twenty-
four pages has been issued that will
net the society a fair sum. At the
Christmas exercises, among other
things, the pastor was presented with
twenty dollars in gold.

Concord District.
St. James' Church, Manchester, has
purchased a new organ for their chapel.
There is steady progress in this church
in things temporal and spiritual.

Rev. A. B. Russell, of *Bow*, received
a liberal donation and valuable Chris-
-mas gifts from his people, amounting in
value to \$70.

The Seminary at *Tilton* is having
prosperity under the administration of
Dr. Knowles. The new buildings are
completed, and are a "thing of beauty."
By the new catalogue just received,
192 students have been enrolled during
the year. As Dr. Vincent has been on
his tour of lecturing over the State, he
stopped off at *Tilton* long enough to
address the students, much to their
pleasure and profit.

At *Lake Village* six have recently
been converted.

Thirty-four have been converted and
joined the class at *Jefferson Valley*.

Rev. A. T. Hillman, pastor of the
First Free Baptist Church of *Manchester*,
who has just completed the raising of
the debt of \$10,000 upon the church
property, has resigned. It is under-
-stood he joins the Congregational de-
-nomination, and takes the position of
State missionary.

Clarendon District.
The Methodists of *Clarendon* observed
Christmas in a pleasant manner. Chris-
-mas Eve they had an entertainment and
tree in their vestry. Rev. G. M. Curll's
Bible class presented him with a silk
bag filled with English walnuts, which
had been split in halves, the meats re-
-moved, and gold and silver coins sub-
-stituted, the halves then being neatly
glued together. These verses accom-
-panied the gift: "Seek and ye shall
find; knock and it shall be opened unto
you."

The interior of the church at *Peter-
-boro* has been kalsomined. At the Christ-
-mas exercises Rev. G. H. Hardy, the
pastor, was presented with a barrel of
flour and a sum of money.

At the Christmas exercises at *Marlow*
the trees bore an immense crop, there
being upward of 1,300 presents distrib-
-uted.

Money Letters from Dec. 24 to 31.
T. Boyd, L. S. Bolton, C. H. Buck, E. C. Bass, F. C.
Baker, J. W. Bashford, J. B. own, J. H. Boutin,
C. H. Chase, M. Cook, E. C. Charlton, E. L. Clark,
C. Chase, S. H. Covey, J. Clark, J. A. Corry, G. A.
Crawford, A. W. Cummings.
J. F. Dunlap, J. Denison, F. Doe.
C. E. Eaton, M. Eaton, C. H. Ewer.
J. F. Felt, E. S. Felt, H. F. Forrest, F. W. Fuller, O.
W. Ferguson.
M. A. Hale, Mrs. J. Higgins, C. A. Hayward, A.
Hobbs, G. H. Hoy.
W. S. Jume, W. Johnson.
G. W. King, W. T. Kimball.
J. Longing, D. P. Leavitt.
J. L. Morse, H. W. Millson, M. L. Mitchell, J. Mc-
Ginn, M. I. Mowry.
D. Nash.
S. L. Odham.
J. G. Pinger, W. J. Pomeroy, A. C. Peck, C. F. Par-
sons, Wm. Price, J. H. Penny, J. Q. A. Packer.
J. P. Roe, E. A. Rice, D. C. Raymond, G. W. Rutland,
J. H. Stevens, G. A. Southard, M. K. Stanford, H.
A. Smith, W. M. Sargent, W. B. Silver, P. P. Sawyer, A.
A. Spicer, O. Stead, O. Southard, K. W. Spence, H.
Sawyer, J. O. Sherrburne.
T. Tyrie, H. P. Tait, T. A. Thayer, G. T. Tilton, L. J.
Topfitt, J. Tandy.
E. H. Wiggin, H. Whitney, F. L. Whitney, A. H.
Witham.

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stages and elevated railroads to all depots. You
can live better for less money at the Grand Union
Hotel than any other first-class hotel in the city.

MARRIAGES.
[Marriage notices over a month old not inserted.]
DAVIES—LOMBARD—In Reading, by Rev. E.
Davies, Dec. 26, John Wesley Davies, son of the
deceased clergyman, and Lenora Florence Lombard,
daughters of Mr. and Mrs. Joseph S. Davies.
JONES—ACKLEY—At the residence of the
bride's parents, Mr. and Mrs. Joseph S. Davies,
Talcottville, Conn., Dec. 26, by Rev. Joseph H.
Ackley, of Talcottville, the bride, daughter of
Rev. Shepherd F. Harriman, of Wapping, John
F. Jones, of Manchester, and Rose J. Ackley.

Business Notices.
READ the last column on the third page
Every Week for announcements of the latest
publications of the Methodist Book Concern.

Dr. Strong's Remedial Institute,
SARATOGA SPRINGS, N. Y.
For Nervous, Female, Throat, Chest, Malarial
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ways be used for children teething. It soothes the
child, softens the gums, allays all pains, cures wind
colic, and is the best remedy for diarrhoea, 25c.
bottle.

WESTERN BUCKSPORT DISTRICT MINIS-
-TERIAL ASSOCIATION (East Maine Conference),
at *South Berwick*, Me., Feb. 19-18.
PROGRAMME.
Monday, 7 o'clock, P. M., Wardwell.
Tuesday, 2:30 p. m., Class-meeting, conducted by
W. T. Jewell.
Wednesday, 7 o'clock, P. M., Missionary meeting. Halsey, An-
-derson, Frohock and Fernald, speakers.
Thursday, 2:30 p. m., W. F. M. S. Mrs. A. F.
Chase, Miss Wilson and others.
Friday, 7 o'clock, P. M., "What? Where? When?
Why? How?—A. F. Chase, J. Young People and the
Children—How to Reach and Hold Them for
Christ. Norton, Frohock; 8. Entire Sanctification
as a Doctrine, Experience and Practice, Fernald, J.
P. Nowlan; 4. Class-meetings—discuss Importance
and the Best Means of Maintaining and Conducting
Them? Halsey, Banghart; 5. Conference Claims—
ants—Our Duty to Christ and to Best Perform
W. T. Jewell, A. F. Chase, J. Young People and the
Children—How to Reach and Hold Them for
Christ. Norton, Frohock; 6. Should we have a Church
All Collection (that is, an arrangement whereby
Conference dues should be a certain number of charges
in which collections should be taken for the aid of
some needy church); 7. Duties of Church Members to
Each Other, Wesley Haskell, E. A. Carter; 8. Empty Pews—Who is Responsible?
G. F. Bradford, Anderson; 9. Conscience—its
Significance as a Moral Guide, Palmer, Philan; 10.
Expects: Matt. 23: 1-28; Fowlesland, McGraw.
Brethren who do not find time to prepare on sub-
-ject assigned, come with a written sermon. Be
PRESENT WITH SOMETHING.

LEWISTON DISTRICT MINISTERIAL ASSO-
-CIATION, at *Auburn*, Me., Feb. 22, 23.
PROGRAMME.
Monday evening, at 7:30, Social Service, led by
H. W. Foster; at 8, Lecture on Japan, by J. A.
Corry.
Tuesday evening, at 7:30, Social Service, led by O.
S. Philbrick; at 8, Lecture on China by W. F.
Holmes.
Wednesday, at 2 p. m., by M. K. Mabury.
Thursday, at 2 p. m., by H. Hewitt.
Prayer-meeting, Tuesday, 8:30 a. m., led by L. Bean.
Friday, at 8:30 a. m., led by
E. K. Kennison.
TOPICS: The Revival we Need, M. K. King, W.
F. Holmes, S. T. Record, G. B. Hannaford; 2. How
can our Conference Sessions be Made a Greater
Source of Profit to the Church? W. F. Berry, G. F.
Cobb, J. H. Trask, J. W. Smith; 3. Review of "Our
Country"; J. H. Roberts, J. M. Butman; 4. How
can Church Societies be Made a Means of Grace?
A. S. Ladd, C. S. Cummings, P. Chandler, J. M.
Woodbury; 5. The Important Issues of our next
General Conference, C. F. Allen, W. S. McIntire, A.
B. Sylvester, J. H. Hill.
Please notify the pastor at *Auburn*, Rev. A. S.
Ladd, that you intend to be present.

E. T. ADAMS,
A. S. LADD,
W. F. BERRY, Com.

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Has a double bank of reeds, and 16 stops. The
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Solely for reading the Bible on Boston Com-
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EPPS'S COCOA.
BREAKFAST.
"By a thorough knowledge of the natural laws
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nutrition, and by a careful application of the fine
properties of well-selected Cocoa, Mr. Epps has pre-
-pared this breakfast food, which is a delicately
flavored beverage, which may save us from many
ills. It is the only food of such articles of
diet that a constitution may be gradually built up
until strong enough to resist every tendency to dis-
-ease. Hundreds of subtle poisons are floating
around us, ready to attack wherever there is a weak
point. We may escape many a fatal shaft by keep-
-ing our system well fortified with pure blood, and a
proper

The Family.

JANUARY.

A new year smiling comes. It seems that we
But yesterday the last one turned to greet.
Swiftly the months passed by, and still the year
We marked its face, and felt that something sweet
Was drifting from us; and we softly sighed and died.
As the year, lately new, grew pale and died.

O January, first of this new year,
What scenes are hidden in thy coming hours?
We greet thee with a joy and fear,
Knowing that hast for us both thorns and flowers;
And as we blendly meet our new-born day,
We ask for guidance o'er the untrodden way.

—SOPHIE L. SCHENCK, in *Brooklyn Magazine*.

THE NEW YEAR'S LEGACY.

From the old year to the new
Good a message, send a message,
Like a winged thought, to you,
New Year, I, the old year, proffer
Many gifts, I cannot name them—
Rapturous joys, I would not name them;
Joys to you,
From the old year to the new!

I, the old year, to the new,
Send you greeting, send you greeting;
Dying, I bequeath to you
Spring's sweet time with blossoms fleeting;
Spring, with happy omens laden—
Heart of love, heart of maiden—
Send you,
From the old year to the new!

I, the old year, to the new,
Send you Summer, passionate Summer;
Dying, I bequeath to you
Ripening noon, and throbbing murmur
Of far nature's lavish blessings,
Quickened by the hot sun's kisses—
Send you,
From the old year to the new!

I, the old year, to the new,
Send you Autumn, mellow Autumn;
Dying, I bequeath to you
Golden forests, and favors brought from
The far Orient and the Indies;
And from all the world, I send these
Gifts to you,
From the old year to the new!

I, the old year, to the new,
Send you Winter, hoary Winter;
Dying, I bequeath to you
Stood with all things Time has sent her—
Winter hails, whose glittering garments
Robes the earth, like some pure star, meant
To light you,
From the old year to the new!

From the old year to the new,
Speeds a carol, wings a carol,
Heralding a Christ to you!
Song of Love, whose notes shall bear all—
All that love can weigh or treasure;
Christmas, with its heaven of pleasure,
Sung to you—
By the old year to the new!

—S. H. THAYER, in *Christian Union*.

PEACE.

BY G. W. WILLIS.

Winds and wild waves in headlong huge commotion
Scud, dark with tempest, o'er the Atlantic's breast,
While underneath, few fathoms deep in ocean,
Lie peace and rest.

Storms in mid-air, the rack before them sweeping
Harry and hiss, like furies, late possessed;
While over all white cloudlets pure are sleeping
In peace and rest.

Heart, O wild heart! why in the storm-world raging,
Flit thou thus midway, passion's slave and jest,
When all so near above, below, unchanging,
Are heaven and rest?

THOUGHTS FOR THE THOUGHTFUL.

"It is the Lord!" Sad soul, what'er the burden
That presseth sorely on thy heart,
What'er the thunder-cloud which hangs its
Shadow
Athwart thy storm-clad brow,
Fear not! No sorrow but to gladness tendeth
If faith's expectant eye be upward cast:
The darkest cloud some subtle glory lendeth
And breaketh into blessing at the last.
Soon shall thy heart in rapture be outpoured,
And thou shalt testify, "It is the Lord."
—L. A. BENNETT.

We must be dull inspectors of our own
Hearts, if we have never discerned there, lurking
beneath the level at which sin breaks out
into overt crime, some single offence—an of-
fence of feeling, an offence of habit in thought,
which for a time has spread its infection over
the whole character of our devotions. We
have been self-convicted of falsehood in
prayer; for, though praying in the full dress
of sound words, we did not desire that our
supplications should be heard at the expense
of that one idol. Perhaps that single sin has
woven itself like a web over large spaces of
our life. It may have run like a shuttle
into and fro in the texture of some plan of life,
on which our conscience has not glared fiercely
as upon a crime, because the usage of the
world has blindfolded conscience by the re-
spectability of such sin. Yet it has been all
the while tightening its folds around us, re-
pressing our liberty in prayer, stopping the
life-blood and stiffening the fibre of our moral
being, till we are like kneeling corpses in our
worship. —AUSTIN PHELPS, D. D., in "The
Still Hour."

But I will say, of Shakespeare's works gener-
ally, that we have no full impress of him
there; even the fullness of many men.
His works are so many windows, through
which we see a glimpse of the world that was
in him. All his works seem, comparatively
speaking, cursory, imperfect, written under
cramping circumstances, giving only here
and there a hint of the full utterance of the
man. Passages there are that come upon you
like splendor out of heaven; bursts of ra-
diance, illuminating the very heart of the
thing; you say, "That is true; spoken once
and forever; whosoever and whenever there
is an open human soul, that will be re-
cognized as true." . . . It was with him,
then, as it is with us all. No man works un-
der conditions. The sculptor cannot set his
own free thought before us; but his thought
as he could translate it into the stone was
given, with the tools that were given. *Dis-
secta membra* are all that we find of any poet,
or of any man. —THOMAS CARLYLE, in "He-
roes and Hero Worship."

At last you have found the true life of Jesus.
I think it is like the marvel and mystery of
nature, so familiar and yet so strange, so per-
petually repeated in our sight, and yet so far
away from the apprehension of anything in
us save our imagination—the wonder that
fills the woods and will burst forth between
the very bricks of city streets—the ever old,
ever new mystery of the growing and flower-
ing of a plant. The flower opens on the stalk;
but the flower is not the life, for you may
pluck it off leaf by leaf, and the plant still
lives. The stalk builds its strong fibre; but
its fibres are not life, for they may all be per-
fect and the plant be dead. The hungry roots
reach out into the fertile ground; but the roots
are not life, only wonderful channels to bear
the life that has been given them. Not until
you see the earth give itself to the plant, and
turning into sap, send itself through the wait-
ing veins until it flushes into color far up in
the air—not until you have gone back where
you can go no farther, and really found the
life. So here is the perfect flower of the life

of Jesus. It is the blood-red flower of the
cross. Is that pain life? Surely not. The
thief beside him bears pain too, and we can
call it only death. Is life, then, the experi-
ence that brings the pain? The injustice of
the ruler, the mocking of the people, the bru-
tality of the soldiers—is that his life? No,
surely not. The dearest soul might have en-
countered all of these experiences. Is it, then,
that deep compulsion that lay underneath it
all? Is it that necessity which has been on
him all his days that he should do His Fa-
ther's will, that compulsion which has brought
him to the cross? Not yet have we attained
the life, for mere obedience may be mere
death. But behind all there lies the idea of
Jesus, that God is His Father, and that He
may make these men know that He is their
Father too. When that is touched, behold the
miracle! See how the dry roots of obedience
fill themselves with love; see how the
ruler, the mocking of the people, the bru-
tality with purpose; and then see how the
flower of pain utters a life profoundly deeper
than itself, and tells the world that story
which it is the struggle of all pain and plea-
sure in the career of Christ to tell, which all
healthy pain or pleasure in the career of man
is tempting him to learn—of man's unbroken
sonship to his Father, of the belonging of his
soul to the soul of God. —PHILLIPS BROOKS, in
"The Influence of Jesus."

A bright New Year, and a sunny track
Long an upward way,
And a song of praise on looking back,
When the year has passed away,
And golden sheaves no small new fow!
This is my New Year's wish for you!
—Frances Ridley Havergal.

NOTES FROM ALASKA.

BY MISS CLEMENTINA BUTLER.

[Concluded.]

BEFORE leaving the river, we pass along
the trail that borders it for half a mile,
and which is kept open with difficulty owing
to the luxuriant vegetation that encroaches
rapidly from above, below, and on all sides,
noting the magnificent trees which tower over
eighty feet above the thick underbrush, while
a fallen giant measures over ten feet in di-
ameter, and is a perfect forest in itself, the young
trees, bushes and ferns springing fast from
the rich coating of moss and lichens on the
trunk. Where trees have been cut down, in
almost every case, new trees are growing on
their stumps, and one sees trees of great size
with their boles six or eight feet from the
ground. I cannot recall any spot of tropic
loveliness more attractive than this river bank.
The salmon-berry bushes crowd on every side,
and hang their brilliant scarlet and yellow
berries within tempting reach, while huckle-
berries of several varieties show rich promise,
and the cranberries surpass any ever growing
on the Cape, for flavor. All this is beautiful;
but what must it be in winter? we ask.

Wending our way back to the town, we
ascend the long stairs that lead to old Bar-
noff's castle, and call on the genial Signal
Service officer, who is continuing the records
kept by the Russians for fifty years past. His
office is in the rooms occupied by Secretary
Seward, and afterwards by Lady Franklin
during her stay in Sitka. "Temperature"—
certainly—it was down to zero last winter for
the first time in four years. Average for the
summer months is given as 55 degrees, and for
winter 31 degrees. We were almost ready to
advocate a general exodus from New England,
till reminded of the seven feet of rain-fall that
presents serious drawbacks. Land may be
had for the clearing, but the clearing costs
about one thousand dollars an acre, and no
title deeds can be secured in the present state
of the laws, or rather absence of laws.

Of all spots in beautiful Sitka the one which
most excited our interest was the mission
school, the Sheldon Jackson Institute, named
for the energetic Commissioner of Education
for Alaska, who, while a missionary of the
Presbyterian Board of Home Missions, estab-
lished five schools, and who uses his present
influence to sustain and benefit them. We
went to the mission the first hour we were in
Sitka, and constantly up to the last hour of
our stay. We saw the boys working busily
on the new building for a carpenter's shop,
where they will learn their trade under a com-
petent instructor; also clearing the ground
for the site of a hospital; while the girls at
their various household occupations were
bright, animated expressions, in marked con-
trast to the heavy faces to be seen at the
Indian villages. To enter the school-room in
the evening, where the boys in neat uniforms
and the girls in clean attire were collected
singing, with the "spirit and the understand-
ing also," our precious hymns, and joining in
prayer in English as well as in "Inlank," was
object lesson of the adaptability of our
blessed Christianity to these long-neglected
people.

Let me describe one scene: The steamer had
come in, and, as usual, the passengers were
invited to visit the school. Numbers of them
came, among them the Bishop of Minnesota
and several other gentlemen of dignified
aspect, who addressed the school with words
of good counsel, after exercises by the chil-
dren, during which a little boy eight years of
age, who had been rescued from the people
who were torturing him as a witch, wrote
different English sentences on the blackboard,
while others recited verses from the Bible and
the names of the books of Old and New Testa-
ments in their proper order. Their anxiety
to learn English in order to become like
"Boston" people, helps them to acquire a
knowledge of it very soon, and a boy is so
delighted to have an English name, that they
have been known to "forget" their old
heathen names in a few weeks. After singing
several Gospel Hymns, the superintendent,
Rev. A. E. Austin, called on one of the girls
to pray, and to remember the visitors who
were with them. I looked to see a timid re-
fusal, but not so; with trembling lips she rose
and prayed most earnestly for us who were
to journey, that safety and peace might be
our portion, and concluded with prayer for
the people of her own country who were still
in darkness. Her example produced a pro-
found impression on many present, and stimu-
lated timid hearts to greater courage in the
Master's service. I was surprised to learn
that this girl was not the only one who could
be relied upon to do such a brave thing. Chil-
dren trained in such a way, will surely be
noble factors in the uplifting of the people of
Alaska.

The Institute, with its several buildings, is
on the road to Indian River, and just beyond
it can be seen a tiny little cottage that is in-
deed a series of model homes built by the boys
of the mission who marry the Christian girls,
and who find it impossible to endure the filth
and the heathen customs of the "rancherie."

At first they will need help to purchase out-
lumber, but the work is done by themselves.
In time a little Christian settlement will grow
up here, that will have none of the old cus-
toms of the heathen people.

In conversing with Dr. Jackson, we were
much impressed with the favorable account
he gives of the Aleuts, among whom our
church is to labor. They are a sober, indus-
trious people, possessing many of the com-
forts of civilized life, and fairly educated in
Russian and Aleut. During the Russian own-
ership Greek churches were sustained among
them, and they are all attached to that faith.
Their earnings are sufficient for them to live
in comfortable homes, supplied with stoves,
dishes, bedding, etc., while some of them have
gained the title of "the Hollanders of Alaska,"
from their cleanliness in their homes, where
floors are scrubbed to whiteness, and through-
out clean, shining window-panes the light falls
on bouquets of wild-flowers; and possibly a small
organ, or at least an accordion, shows their
love for sweet sounds and sights. They are
not exposed to the demoralizing effects of
contact with lawless miners, nor is whiskey
sold to them. They manufacture a sort of
beer, but if current report is to be believed,
this favorite beverage is condensed milk. Al-
together, the reports from all with whom we
conversed, who had any experience with
these people, were very favorable, and the
outlook for our missionary work is most en-
couraging. The lack of schools for the edu-
cation of their children is deplored by those
who were taught in the schools kept by the
Russians, and since the transfer discontinued.
They are ready to welcome any who will go
to teach their children. Into this inviting
field the missionaries of the Methodist Church
soon will enter, with the heart Christianity
is to save the "utmost parts" of our
national territory.

Be still and know that I am God.
O man, my brother! hold thy sobbing breath,
And keep thy soul's large window pure from
wrong—
Thy soul, as life's appointment is,
Thy vision may be clear to watch along
The sunset consummation—lights of death.
—E. B. BROWNING.

ABOUT WOMEN.

—Miss Amelia B. Edwards, the English novelist
and archeologist, has been lecturing on "Old Egypt"
to crowded houses.

—Dr. Eva Harding has been appointed physician
to the new Soldiers' Orphans' Home at Atchison,
Kan.

—Mrs. Jeannette Thurber, herself a good business
woman, has offered five hundred dollars toward the
establishment of a school for the business training of
women.

—Mme. Sollier, a handsome mulatto woman, the
wife of a (French) Biotre professor, has passed her
examinations, and been received as a Doctor of the
Paris Faculty. A treatise of hers, on "The State of
Dentition in Idiots and Deformed Children," has
been highly commended.

—Miss Skerrett, who used to be Queen Victoria's
private secretary, lately died at the age of ninety-five
years. She was an accomplished linguist, and a
student so indefatigable that at the time of her death
she was preparing Icelandic to be better able to under-
stand the Sagas.

—The president of the National Health Society of
England is a woman. The society is doing excellent
work in arranging lectures and simple talks at
"mothers' meetings" and elsewhere. It also distrib-
utes leaflets and circulars couched in plain language
on the prevention of the spreading of children's con-
tagious diseases and other matters of like import.

—Madame Sadi-Carnot, wife of the new President
of France, is a woman of rare accomplishments and
tact, and her linguistic acquisitions are said to be
unusual. She has the reputation of being the best
read woman in France. She has four daughters, two
of whom are married, and one son.

FACING THE NEW YEAR.

MRS. AYRE woke on New Year's Day
with a groan. It was a dark, drizzling
morning. She had neuralgia in her right eye.
Baby had screamed with colic half the night.
Her husband had not given her a word of
sympathy or kindness, though she knew he
was awake. He had been moody and ill-tem-
pered for days. Jane, the girl of all work,
had given warning the night before. Worst
of all, Robert, her eldest son, had not come
home until midnight. He had fallen in with
some idle fellows of late, and it was, she
thought, owing to this companionship that
his standing at college was so low.

She went down stairs, her soul feebly stag-
gering under this burden of woes, and opened
the windows.

"In my affliction I called unto the Lord,"
she repeated, looking into the murky sky.
Suddenly a gust of sense and courage swept
through her like a fresh wind. Afflicted? Why,
God was behind all these petty worries,
just as the sun was back of this dreary rain.
Had she not faith at all? Was she to go
with a whim and lamentation to meet the new
year? God was in it, also.

She stiffened herself, body and soul. With
the tears still on her cheeks, and the choking
in her throat, she began to sing a gay little
chorus of which she was fond, and ran to her
room again to put on a fresh collar and a
pretty cravat. She had twenty things to do
before breakfast, but she sang on while she
was about them. It was a foolish little song,
yet, out of it, a singular courage and life stole
into her veins.

"With prayer and thanksgiving—and
thanksgiving—make known your requests
unto God," she remembered. She passed
through the kitchen, stopping to wish Jane
Happy New Year, with a joke. The wish and
the song and the joke fell into Jane's Irish
heart like a blazing rocket into dark place.
She chuckled as she stirred the potatoes.
The work at the Ayre's wasn't so heavy after
all, and herself had a pleasant way with her,
and there was the presents now and then. In
two months she would have enough past her
to send for her sister, and—ah! it's likely
Tim Flaherty would be crossin' about that
time.

Jane brought in the breakfast with red
cheeks and a broad smile. There was no more
talk of warning from her.

For days Mr. Ayre had borne his misery in
grim, ill-humored silence. But now in his
stern despair he felt he had been silent too
long. He would speak in a way which Robert
would remember to his dying day. He got
up, resolving, as he pulled on his boots, that
the boy should either turn over a new leaf
that day, or leave the house.

"If he is set on going, I'll not pull it, I shall
be under my roof! I'll not ruin with him!"
he thought, his jaws set and pale. "I'll dis-
own him."
Just then a cheery song rang through the
house. It was the very spirit of good sense
and courage. Poor Hetty! She had been
sick all night, and worried with that crying
child, and there she was facing the new year
with a song! "And I behaved like a brute to
her," thought Mr. Ayre.

He heard of his wife. As he stood
shaving himself he listened to her song, and
his lips trembled a little. Hetty used to sing
Robert to sleep with that ditty when he was
a baby. What a big fellow he was! Big in
every way. There never was anything mean
or sneaking about Rob—a headlong, affec-
tionate, foolish lad.

He listened as he brandished the razor,
holding counsel with himself in the glass.
There could be no doubt that Hetty had twice
his courage to face disaster. It was her faith,
perhaps. As he laid down the razor, he nodded
to himself, almost with a smile. "I reckon I
was too hard on the boy. I'll give him an-
other chance."

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tionate, foolish lad.

Alice left her chair very quietly, but before
she reached the hall, she heard mamma
say,—
"She will give you trouble, I fear; her
mending is quite an item in my work; she is
very careless."

Alice could hardly control her sobs until
she reached her room. How could mamma
say such things of her? Nobody loved her,
mamma wanted to send her away, and Aunt
Kate didn't want her! She wouldn't go with
Aunt Kate—no, indeed!

Alice's tears flowed freely for a time, but
soon her sensible little head conquered, and
she felt that mamma was right. She remem-
bered the new dress that she tore at school,
the cloak, apron and stockings that mamma
mended only yesterday, and she knew why
mamma sighed. She would go with Aunt
Kate, but she would not be a trouble. "I
won't tell mamma now that I heard what she
said; I'll wait until I come home; but I'll never,
never be a trouble to her again," declared
Alice, as she wiped away her tears.

When Aunt Kate asked her if she would
go home with her and her little girl for the
summer, Alice gave a ready consent.
"You don't seem a bit glad," said Hal.
"You can't look into my heart," she re-
plied; but her pleasure was indeed lessened by
the thought that she was not her aunt's
choice.

"Auntie," she asked, shortly after her ar-
rival at her aunt's house, "will you teach me
to mend and darn while I am here?"
"Mend and darn! Why, yes, child," replied
Aunt Kate.

"I want to learn to do all kinds of mending
—stockings, boys' clothes, white aprons, and
everything," she said.

"A very sensible idea. What has put it
into your little head, my dear?" asked Aunt
Kate.

Then Alice told her of the conversation she
had overheard.

"I didn't mean to listen, Auntie; I went out
very soon, but I think I shall not make you
so much trouble as mamma thought," said
Alice tearfully.

Aunt Kate kissed her and called her a dear
child, assuring her that she would not have
liked Jenny better, and Alice was comforted.
The lessons in mending began immediately.
It was very tiresome at first, but Alice soon
felt pride in joining together slits cut in cot-
ton or wool for purposes of practice, and if by
chance a rent was made in dress or apron,
Alice noted the fact with apparent satisfac-
tion.

She enjoyed her summer, and when her aunt
said, "I am sorry to lose you, my darling; you
have been a real comfort to me," Alice felt
sure she had not been a trouble.

Mamma thought her little girl greatly im-
proved by the visit. The children were wild
in their delight in her return, and Alice was
in danger of drifting into her old thoughtless,
careless habits.

"Mamma," said Hal one morning, "I've
torn my jacket on a nail in the barn. See!"
The jacket held up for inspection displayed
a rent that drew from mamma a weary sigh,
as she said, "Put it on the sewing-machine,
Hal. I will mend it this evening."

Now was Alice's opportunity. Taking the
jacket from the sewing-room, she went to her
own room, where, with door safely locked, she
began her task. Her little work-basket, pre-
sented by Aunt Kate, and stocked for any
emergency, was there, and Alice patiently
matched the jagged edges, fastening them
with tiny stitches of fine silk, sponging and
pressing the rough seam as Aunt Kate had
taught, until she felt almost satisfied with her
work.

"I'm glad it isn't my very best one," said Al-
lie, as she viewed it critically.

When mamma brought the jacket to the sit-
ting-room that evening, Alice for a moment
almost regretted her work.

"Where is the rent, Hal?" she inquired.
"I find none."

Hal took the jacket, but was not more suc-
cessful than his mother. Mrs. Weeks finally
discovered the neat mending, and with much
surprise inquired who had anticipated her
work.

"It's Allie's work," cried Hal; "look at
her!"

Allie hid her face in her mother's lap.
"Aunt Kate taught me; I wanted to sur-
prise you," she explained.

"You have surprised us," replied her moth-
er; and the praise bestowed upon her work
more than satisfied little Allie.

"I want to help you all I can, mamma, be-
sides doing my own mending. Aunt Kate
says I can be trusted."

"Alice is a great help to me," wrote Mrs.
Weeks to her sister; "I am very grateful to
you for the care you have given her."

But Aunt Kate insists that Allie gave no
trouble, and that it was a pleasure to teach
one so desirous of learning, and so patient in
mastering the details of such homely work.

"WE SHALL BE LIKE HIM."

BY S. M. HODGSON.

We shall be like Him. Oh, how rich the promise!
What greater could our Father's love prepare?
Few are the words, and softly are they spoken,
But who shall tell the glories hidden there?

We shall be like Him, for He took our nature,
To lift us up with His glory blest;
He took our sin, oh, wondrous condescension,
He bore our sickness, fainting with our weakness,
That He might give us perfect strength and health;

We shall be like Him, raised above all weakness,
Forever past all weariness and pain;
Even death itself shall have no power to touch us,
When like our risen Lord with Him we reign.

